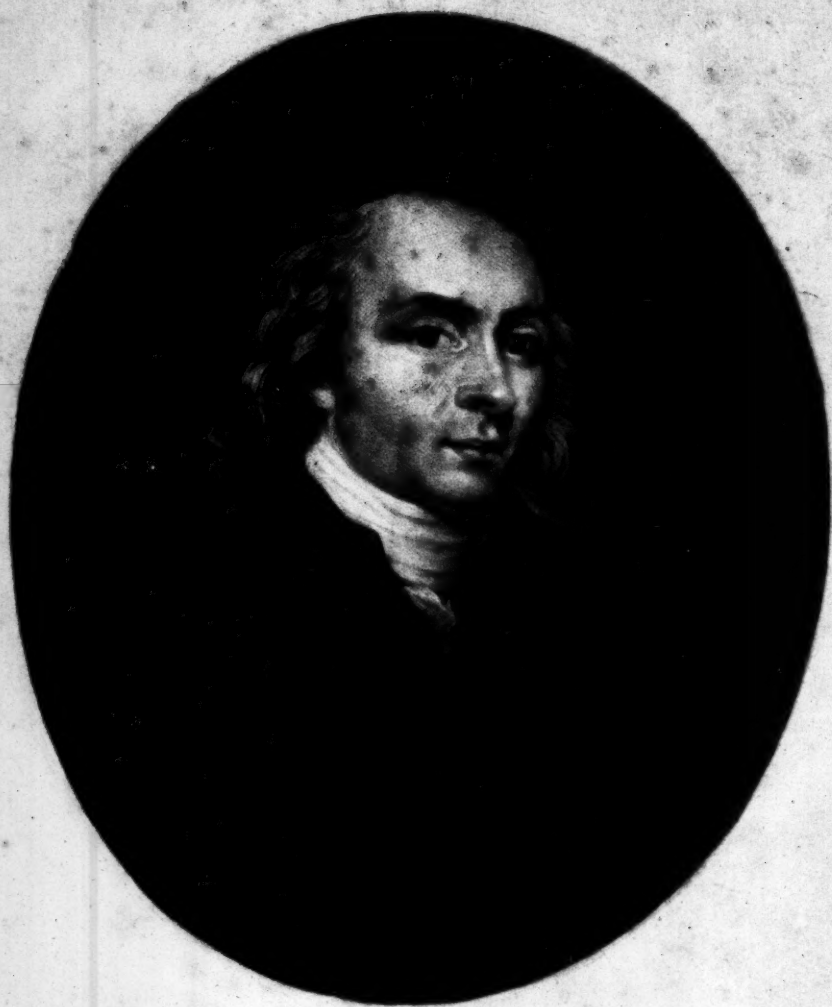
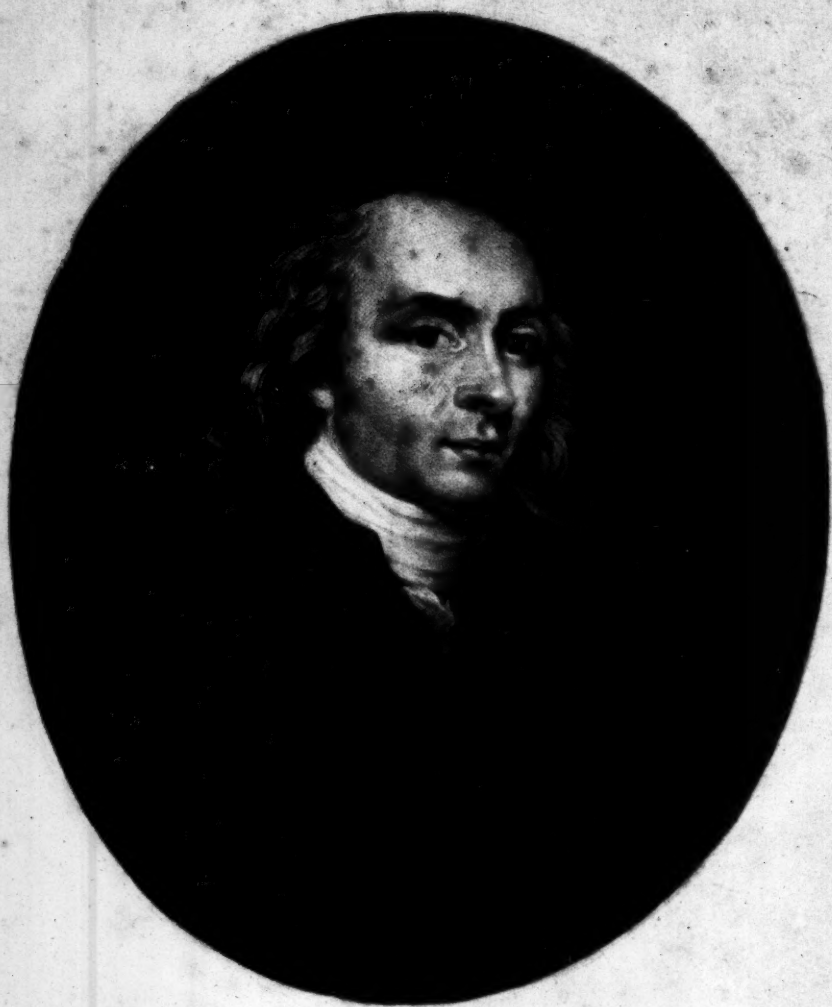




Αληθειαν και Παρρησιαν.



Αληθειαν και Παρρησιαν.

Gal 6 C.c

M E M O I R S

OF THE

L I F E

OF

GILBERT WAKEFIELD, B. A. K

LATE FELLOW OF JESUS COLLEGE, CAMBRIDGE.

WRITTEN BY HIMSELF.

Και μοι δοκεῖ μεγίστην θεὸν τοῖς ἀνθρώποις ἢ φύσιν ἀποδείξαι τὴν Ἀληθεῖαν, καὶ μεγίστην αὐτὴν προσδεῖναι δύναμιν. Πάντων γὰρ αὐτὴν καταγωνιζομένων, ἐνίοτε δὲ καὶ πᾶσιν τῶν πιθανότητων μέγα τὴ ψευδὲς τατομένων, οὐκ οἶδ' ὅπως αὐτὴ δι' αὐτῆς εἰς τὰς ψυχὰς ἐισδύεται τῶν ἀνθρώπων· καὶ ποτὲ μὲν παρὰ χρεῖμα δεικνύσι τὴν αὐτῆς δύναμιν, ποτὲ δὲ, πολλὸν χρόνον ἐπισκοτισθεῖσα, τέλος αὐτὴ δι' ἑαυτῆς ἐπικρατεῖ, καὶ καταγωνίζεται τὸ ψεῦδος.

He was superior to all those passions and affections, which attend vulgar minds, and was guilty of no other ambition than of knowledge, and to be reputed a lover of all good men; and that made him too much a contemner of those arts which must be indulged in the transactions of human affairs.—LORD CLARENDON

L O N D O N:

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GRAY'S-INN.

1792.

3



TO MR. GEORGE WAKEFIELD,

Merchant of Manchester.

MY DEAR BROTHER,

IT has been foretold, as a general maxim, that the principal enemies to the great advocates of religious truth, would be *those of their own household*. It is my Happiness to experience the reverse of this prediction, in *four* brothers, whose estimable qualities endear them to all their acquaintance, and whose benevolence to me could not be exceeded. These public acknowledgements of kindness are in the exclusive possession of us authors; and this *you* must accept from *me*, as a partial payment for great and numerous services. If you, and they, feel any portion of pride or satisfaction from these memoirs of one so nearly

related to you, the approbation of the whole
world besides will not be a greater gratifi-
cation to

Your much obliged,
And most affectionate
Brother,

Hackney,
March 14, 1792.

THE AUTHOR.

P R E F A C E.

THE malice of evil tongues has been exercised on my character with such profusion since my residence in Hackney, that, among other motives, my desire of securing the affection of good men, contributed it's efficacy to the following work, as the most pertinent vindication of myself both as a writer and a man. The private life of an author is materially serviceable to his writings; and I should be very sorry to find the authority of my literary offspring, of itself sufficiently feeble,

+ +

ble, impaired by erroneous and uncharitable opinions of their parent. Many facts, however, respecting others, will be produced in the course of these memoirs, curious and instructive in themselves, and well calculated to furnish the philosopher with a clearer insight into human manners. With whatever freedom my disposition may lead me to chastise hypocrisy, meanness, and immorality, the eye of candour will easily perceive an eagerness in me to commend virtue wherever I discover it; and that my predilection, as my friends well know, is not for censure, but for commendation. A spirit of evangelical benevolence, a consciousness of intellectual mediocrity and imperfect virtue, have disposed me, I hope, to decide with kindness on the conduct of others, and with justice on
my

my own; and have in a great degree, if not altogether, exempted my affections from envy, from malice, and from pride.

With the passport of these explanations, I dismiss, not without anxiety, this adventurous volume into the world; demanding candour, desirous of approbation, and neither dreading nor defying the severities of criticism.

was one: a I saw in a field a great
of the things, and I saw in the field
the things, from which and from
which the things were made.

What the things were, I saw in the field
I saw, and I saw in the field, the things
which were made from the things; the
things which were made from the things
which were made from the things, and
the things which were made from the things.

INTRODUCTION.

IT seems to be generally allowed, that no sort of composition is more calculated for instruction and entertainment, than *biography*. The annals of an *individual*, and the occurrences of *private life*, concentrate, if I may be indulged in this expression, the glances of the mind, which are apt to range without determinate application and personal interest over the multifarious occurrences of public *history*. But of all those *biographical* relations, which have contributed so much to inform and delight mankind, those, if I mistake not, have been received with peculiar eagerness and approbation, where the writer and the subject have been the same. Who has not, for instance, felt himself interested, to a degree of uncommon avidity, in perusing the lives of *Lord Herbert, Whiston, Clarendon, and*
B *Cibber?*

Cibber ? Nor is elevated rank, superior genius, or a dignified station, necessary to this exquisite gratification of the reader. The essential requisite of such a work is, events not wholly unimportant, nor unconnected with the political or literary transactions of the times, related in a style perspicuous nor yet void of ornament, with the confidence of virtue and the simplicity of truth. For my own part, I can sincerely affirm, that no motives of vanity, engendered by an overweening persuasion of great accomplishments, or distinguished virtues, have impelled me to present my *own Memoirs* to the public, unconnected with a SENSE OF DUTY. Nor let the reader startle at the apparent singularity of this declaration. I am firmly persuaded, that a life like mine, of which so large a portion has been employed in a vigorous pursuit of *religious truth*, and an undaunted profession of her dictates, in opposition to the sensibilities of domestic influence, the restraints of friendship, and the sollicitations of worldly interest, in conjunction with such application to useful literature, as precarious health, embarrassed

barrasted circumstances, perpetual change of residence, a scarcity of books, and numerous avocations would allow ; I am, I say, firmly persuaded, that *such* a life, faithfully delineated, can hardly fail of a beneficial influence on the manners of the rising generation. Grateful as I am to the GRACIOUS BEING, without whom I and my faculties are nothing—*who worketh in me both to will, and to do of his good pleasure*, I feel no disposition to affront his bounty by assuming the language of hypocritical humility. Venerating TRUTH above all earthly things, I can think and speak of *myself*, as well as of other men, without *malice* and without *extenuation*. I will never incur a *real* imputation of *disimulation* and *ingratitude* by adopting a silly affectation to avoid the mere *appearance* of *conceit*. The ingenuous youth may find some encouragement in such a narrative to perseverance in that honourable path, to which conscience shall direct his steps, amidst seductions of example, and the general licentiousness of the age : and may learn from one specimen at least the infinite satisfaction of unpen-

sioned philosophy, in competition with pre-ferments, when the conditions of acceptance are inconsistent with freedom of enquiry, a love of truth, and the injunctions of *christianity* *.

It is not my intention to begin this work with any formal protestation of my veracity in the conduct of it. The narrative will in general authenticate itself by internal evidences of probability; and, in many instances, the transactions will be so well known to a variety of characters still performing their parts on the stage of life, as will make any material falsification of facts impracticable, without the hazard of exposure to infamy and contempt. And this circumstance constitutes a forcible inducement to a publication of it up to the present year before my own removal from the theatre of existence; that no suspicion may impair in this view the credibility of my narration. I shall, therefore, without further preface, relate a series of adventures

* Πολλοί τοι πλεῖστοι κακοί, ἀγαθοὶ δὲ σκενοῦνται.

Ἀλλ' ἡμεῖς τοῖσις ὡς διαμειφόμεθα

Τῆς ἀρετῆς τὸν πλεῖστον ἔπει το μὲν μπεδοῦν αἰεὶ.

Χρηματὶς δ' ἀνθρώπων ἀλλοῖσι ἀλλ' ἔχει. THEOGNIS.

not unimportant or obscure, in a style little inferior for honest bluntness, to that of my predecessor *Whiston*; premising only one admirable maxim of the most noble Moralist of antiquity :

*The tenour of a VIRTUOUS LIFE carries with it more authority and conviction than the most SOLEMN OATH **.

I was introduced into this planet on February 22, 1756, in the parsonage-house of *St. Nicholas* in *Nottingham*, of which church my father was then rector. Of him and my other ancestors I have but little to inform the reader. Uninfected by the pride of empty distinctions beyond almost any man alive, he has spoken of his mother as deriving both from the *Ruffel* family, and the great lawyer *Sir Edward Coke*. Her grandfather, if I rightly remember, was *clerk* to the House of *Lords* in *Charles II.*'s time; and his name may be seen subscribed to the *Secretary of State's permission*, prefixed to *Burnet's*

* Δει γὰρ τῆς ἀγαθῆς ἀνδρὸς τροπὴν ὅπως πιστοτέρῳ φανισθῆαι ποιεῖται.
 ISOCRATES.

History of the Reformation. My mother's family had been settled for many generations in the town of *Nottingham*; and her *grandfather* was twice *mayor* of that corporation. The heads of this family were, as one of my brother's is accustomed facetiously to observe, of the same occupation with that *Simon*, who lived by the seaside, in the *Acts of the Apostles*: an occupation, since the improvements of *manufactures*, and the extension of *commerce*, comparatively illiberal and ignominious; but in those days of primitive simplicity and more equal rank, both lucrative and respectable.

My father's parents, living near *Burton upon Trent* in *Staffordshire*, were unable to furnish the supplies necessary to a liberal education, preparatory to the profession for which he was intended; and he was sent to *Jesus College* in *Cambridge*, where he was admitted in 1739, by the liberality of the father or uncle, I forget which, of the present *George Hardinge Esq*; the *Welsh judge*. After finishing his *academical* course with a reputation far beyond a mediocrity of character,

character, he became curate of *St. Mary's* in *Nottingham*; and was afterwards *fellow-elect* of his *college*, but married before another vacancy in that set of *fellowships*, for which only by statute he could be candidate.

In this very ancient church of *St. Mary*, of which mention is made in *Doomsday-Book*, my father was curate for four or five years. On the *western end* of the *south wall* is a marble mural monument, erected by a fond husband to the memory of his wife. After a short account of his family, her age, and the day of her death, follow these two lines, in my opinion exquisitely beautiful, and most happily allusive to that grand consolatory declaration in *St. Luke*, xx. 36. *Neither can they die any more; for they are equal to the angels, and are children of God, being children of the resurrection.*

Rest, gentle shade! and wait thy Maker's will:

Then rise unchang'd, and be an angel still.

In the *church-yard*, not far distant, is one scarcely equal to the former in delicacy of sentiment and a pregnant brevity of graceful diction. The reader, however, may not be

undiverted with it's unaffected simplicity and pathos.

THE dearly-beloved son of his mother here lies;
Whom he hath left behind with bitter cries :
Saying, " My son ! why art thou already gone,
" So very soon to the other re-gi-on.
" Couldst thou but a little longer stay,
" I might have gone along with thee that way."

The circumstances, which led to my father's induction to the rectory of *St. Nicholas*, were honourable to his patrons and to himself, and shall therefore be recorded in this place. HERRING, who had been originally of *Jesus-College*, which he exchanged afterwards for *Bennet*, examined my father either for *deacon's* or *priest's* orders, as *Archbishop* of *York*, in which diocese the county of *Nottingham* is included ; and was so pleased with the manner in which he acquitted himself in this examination, as to notice him among the candidates, and to assure him, that this would not be the last instance of his regard. It was not doubted, at the time, but this amiable prelate intended to give him on the first opportunity a *prebend* in the *Collegiate Church* of *Southwell*, or some other preferment in
that

that neighbourhood ; but his kind intentions were soon frustrated by his translation to the see of *Canterbury*. When *St. Nicholas* in *Nottingham*, which is in the gift of the *Crown*, became vacant, my father went up immediately to the *Duke of Newcastle*, then *prime minister*, with a recommendatory testimonial from the corporation of *Nottingham*. This monument, however, of the good opinion of that fraternity, seemed to operate but feebly on the propensities of his *Grace*, who asked his petitioner, if he had no other friends to recommend him. My father mentioned, besides *John Plumtree, Esq;* member for the town, who also interfered on this occasion, his *Grace of Canterbury*. That, said the DUKE, is powerful interest indeed ! My father lost no time in going to *Lambeth* ; was immediately acknowledged by the noble primate, who ordered his coach that instant, carried the country curate to the *Minister*, and obtained the living for him. An act of fidelity and disinterestedness, highly worthy of that virtuous and patriotic metropolitan ;
and,

and, I fear, but rarely found in these exalted stations *.

What a contrast did my honest father experience in the behaviour of *Dr. John Thomas, Bishop of Lincoln* in those days! This prelate was passing through *Nottingham* on his way to a visitation at *Loughborough* in his diocese, about fourteen miles from *Nottingham*: and happening to be at church, when my father read prayers, he entered into conversation with him after the conclusion of the service, with the utmost affability and good nature; took a walk with him to the Castle; enquired with minute anxiety into the value of his living, the number of his children, and his prospects in life. "A very scanty provision indeed for a man of liberal

* A clergyman, who had been a contemporary at a college in *Cambridge*, and a particular intimate of a certain great *Bishop*, called on his old friend after his elevation, merely from civility, without any view to his private interest. "I have not the pleasure, Sir! to recollect you." "My Lord! you recollect Mr. —?" "Humph! I think I have some imperfect recollection of the name." The gentleman left his lordship instantly with indignation and disgust.—A more explicit account of this laconic interview can be given, if particularly requested.

educa-

education, with such a family! You *must* have a better provision in the church! You shall go with me to my visitation at *Loughborough!*"—Now view, reader, our *Nathaniel*, happy man! seated next to his *lordship* at the *visitation-dinner!* a strange clergyman of another diocese, in greater favour even than his *own sons!*

——— *fortunæ filius! omnes.*

Alas! this *episcopal tantalizer* was only gratifying his facetious propensity at the expence of an unsuspecting child of simplicity and innocence, and seeking perverse delight in exciting expectations, which he never meant to realize. This was afterwards understood to be his common practise of exercising the credulity and insulting the feelings of his inferior clergy: and as I much more approve the maxim *De mortuis nil nisi VERUM*, than *De mortuis nil nisi BONUM*, I have endeavoured to hold out the conduct of this departed churchman to the bitterness of censure and detestation. These *arts* are certainly not to be numbered among those which the *Roman* poet speaks of

of as improving human life, and leaving a grateful memorial of themselves beyond the grave :

Inventas aut qui vitam excoluere per artes,
Quique sui memores alios fecere merendo.

ÆN. vi.

No : our ancient bard has justly pronounced, in strains worthy of paradise,

*Only the actions of the just
Smell sweet, and blossom in the dust.*

After continuing seventeen years a rector at Nottingham, my father was presented by an old friend and brother clergyman, (Mr. Bailey, of Langley in Derbyshire) to the Vicarage of Kingston-upon-Thames, with the Chapelry of Richmond in Surry; the value of which had been greatly exaggerated to him. When his contented and happy patron was urged by some friends to take the livings himself: "No," says he, "I am satisfied with my present situation. Now, were I to go to Richmond, the king would be my parishioner. I must consequently go to court. Then I shall be looking forward of course to a *prebend* or a *can-*
" *onry.*

“ onry. As soon as I am well settled in a
 “ stall, I shall grow uneasy for a *bishopric* :
 “ and then, eager after translation to a
 “ better. In due time *Lambeth* will be the
 “ fond object of my wishes : and, when I
 “ am stationed there, I must be miserable,
 “ because I can rise no higher. Had I not
 “ then better be quiet in my present con-
 “ dition, than be always wishing, always
 “ obtaining, but never satisfied *?”

Here my Father continued nine years
 universally beloved for his unaffected man-
 ners, unwearied benevolence, and genuine

* *Deinde animi ingratam naturam pascere semper,
 Atque explere bonis rebus satiareque nunquam :—
 Hoc, ut opinor, id est, ævo florente puellas,
 Quod memorant, laticem pertusum congerere in vas :
 Quod tamen expleri nullâ ratione potestur.*

LUCRETIVS.

The expectation of preferment : more preferment ! The grand
 thing commonly aimed at, both by clergy and laity, and
 generally the utter ruin of virtue and religion among them
 both.

WHISTON, p. 156.

Dr. Ogden, in one of his sermons, after descanting on the
 case of *Ahab* and *Naboth*, and shewing that our desires en-
 crease in proportion to the gratification of them, concludes
 with uncommon energy and pointedness : “ For a man to
 “ fall sick for a garden of herbs, he must be king over ten
 “ tribes of *Israel*.”

simplicity

simplicity of character ; and, if his present Majesty had condescended to take some notice of his parish priest, and suffered but a single ray of princely favour from that bright bundle, which illuminated sycophants and dunces, to glance on this deserving object, so often seen by his royal eye, and so well known to himself and his attendants, one good deed would have been added to the ample catalogue of his friendly merits. When at length this friend and favourite of his flock went down to the receptacle of all the living, he was attended to his grave by upwards of *sixty* of the most respectable parishioners in habits suited to the solemnity. He was buried in the chancel of *Richmond Church*; and the following epitaph, written by a clergyman well acquainted with his worth, and characteristically just, is engraven on a mural monument of marble, erected near the grave :

Sacred

Sacred to the Memory of the Rev. George Wakefield, M. A.
Near 18 years Rector of St. Nicholas, Nottingham,
And Claypole, Lincolnshire,
And nine years Vicar of Kingston,
And Minister of this parish.

He made,
(As far as human infirmity will permit)
His unaffected purity of doctrine,
The invariable model
Of his own conduct.
In private and social life,
He was humble, friendly, and affectionate:
The duties of his pastoral care he discharged
With fidelity and zeal.

Thus endeared
To society, his family and flock,
He submitted to the hand of death,
With complacency and resignation:
On the 10th day of February, 1776,
Aged 56 years*.

There is also, on the *South Wall* in *Richmond Church*, an inscription to the memory of a celebrated lawyer of former days, written with a portion of elegance and humour, that will contribute to the reader's entertainment.

* Whilst my father was rector of *St. Nicholas*, he married the same woman twice in the space of six weeks, and she had *lain in* in the mean time.

Eheu!

Eheu ! Viator,
 Siste gradum paulisper, et mortalitatem cogita.
 Quæris interim cujus hic obdormit cinis.
 Forum ad Westmonasteriense, et lassatos ibi litibus iudices:
 Fatebitur, fatebuntur,
 Quantum mors illis fecerit negoti,
 Dum juris-consultorum hinc eripuerit longè integerrimum,
 Robertum Lewes, Armigerum, Cambro-Britannum:
 Hospitii Graienfis per quinquaginta plus minus annos
 Ornamentum, et decus.
 De quo tandem,
 Cum sexagesimum sextum ætatis attigisset annum,
 (Sed nondum senectutem)
 Mortem inter, vitamq; ortâ contentione,
 Studiosissimus hic pacis amator,
 Ne lis ageritur, contentus egit animam.
 Abi, viator,
 Et cave ne posthac litiges.
 Obiit desiderium sui post se relinquens iobris 5to,
 1649.

My father, in his youth, had indulged his fancy occasionally in poetical effusions; one or two specimens of which came into my hands. I have heard *Mr. Nevile*, a fellow of our college, whom I shall have occasion to mention at a future period, speak with approbation of a translation done by him at college, into *Latin hexameters*, of *Pope's Eloisa*. This I never saw; but I will subjoin

subjoin a translation of the *first* ode of the *first* book of *Horace*, which is not destitute of taste and spirit, for the amusement of the reader, without altering a single word:

WHAT youth laid on a rosy bed,
With odours flowing round his head,
In a cool grot does you carefs ?

For whom do you, deluding fair !
Adjust your head, and plait your hair,
And so genteelly dress ?

Alas ! how often will he find
The various motions of your mind
Unsettled, unsedate !

View frowns, subservient to your wiles,
Supplant your momentary smiles,
And curse his cruel fate.

Who now enjoys at large your charms,
And melting in your circling arms
Believes your love sincere ;
Hoping you ne'er will from him part,
Foments the passions of his heart,
And banishes despair.

Unhappy youth : unhappy they,
Whom your untried deceits betray !

In Neptune's temple view,
A votive tablet, and a vest,
By me suspended as a test,
Of my escape from you.

Before I dismiss my father from the stage, and confine my attention to the great hero of this drama, I will relate a short history, delectable enough to be rehearsed, and particularly interesting to the admirers of the gentlemen of the long robe, with their *quid-dits*, their *quilllets*, and their *tricks*.

As Vicar of *Kingston*, my father had the right of presentation to four or five chapelries in the neighbourhood, of which *Richmond* was one. These chapelries had been so paired for a length of time, that *Richmond* went with the vicarage, and *Kew* with *Petersham*. This distribution was injudicious; and the best and the worst preferments might be more properly blended, so as to be brought to a suitable equality. On this account *George Hardinge, Esq*; the present *Welsh Judge*, to whom the patronage would revert at my father's death, procured an act of parliament during my father's incumbency, for a more equitable allotment of the benefices, with a clause, however, without which no vicar in his senses would have consented to the act, reserving all the privileges of the present

present vicar of *Kingston* unimpaired. My father, during his life time, by virtue of this power, presented my brother to the chapelry of *Richmond*, which he now enjoys. Nevertheless, in spite of the above clause, after some ineffectual attempts to terrify the present rector out of his right, did our modest and conscientious lawyer just mentioned, institute a suit to eject my brother from the *chapelry*, grounded upon that very act, which by a particular clause for this very purpose, expressly owned and secured my father's privilege to place him there ! confiding, I suppose, in the subtilties of legal juggle and the possibilities of judicial uncertainty *.

Clamet melicerta perisse
Frontem de rebus !

How would our fathers rise up in a rage,
And swear all shame was lost in George's age !

After several vexatious procrastinations of this affair, with a view of wearying out the party, to which legal assistances were

* ——— *juris nodos legumque anigmata.* Hon.

not so accessible, by the enormity of expence, and an impudent attempt on the day of decision at a still further delay, the cause came to a hearing in the court of *Common Pleas*, and was speedily adjudged in favour of the *defendant*, with a severe reproof from the illustrious judges, who then presided on that bench, of such ignominious disingenuity in this brother of the *craft*.

"Here I shall close the *short and simple annals* of my forefathers; sensible as I am, that VIRTUE only can give HONOUR to any individual, and that nothing is disgraceful but IMMORALITY.

Malo pater tibi sit Therfites, dummodò tu sis
Æacidæ similis, Vulcaniaque arma capeffas;
Therfitæ similem quàm te producat Achilles.

Give me Therfites' son, who bravely wields
Vulcanian armour in embattled fields,
Before Therfites of Achilles' line;
Degenerate offspring of a fire divine!

FROM my earliest infancy, I was endowed with affections unusually composed, with a disposition grave and serious. I was inspired from the first with a most ardent
desire

desire of knowledge; such, I believe, as hath never been surpassed in any breast, nor for a moment impaired in mine. This devotion to learning I had indulged with such assiduity and success, that, when I went to school, to an old lady still alive in *Nottingham*, in May, 1759, at the the age of *three years and three months*, I could spell the longest words, say my catechism without hesitation, and read the gospels with perfect fluency; indebted considerably for this early proficiency to the attention of my mother. As most of the transactions of my infancy are to this day impressed on my mind in very distinguishable characters, I well recollect that I got by heart, for my task, the following *Whitsuntide Holidays*, the *ten first verses* of the *twenty-fifth chapter* of *St. Matthew*, and at *Christmas* in the same year the *seven first verses* of the *ninth Chapter* of *Isaiah*. And, now the occasion has brought the subject in my way, I must stop to mention, that *Br. LOWTH* has very properly corrected our version in this place, and I wish he had been explicit or ingenuous enough to make his acknowledgements

to the incomparable JOSEPH MEDE, whose remarks he had undoubtedly seen, and to whom he was probably indebted for the improvement in question.

In less than two years I went to the writing-school of a master still living, and about the age of seven was initiated in the *Latin* language at the *free-school* in *Nottingham*, under the *Rev. Samuel Beardmore*, at that time *usher* of the school, and a fellow of our college, and afterwards a master of the *Charter-House* in *London*; which post he has but lately relinquished. His abilities were, I believe, above mediocrity; but he probably thought this appointment, not the most respectable I own, unworthy of them; and accordingly used no exertion in the execution of his trust. None of his scholars in those days will acknowledge, I venture to assert, any obligations to his assiduity; and for myself I can truly say, that I owe him *nothing*. Soon after I went to this school, the reception which an exercise for the holidays, inspected and approved by my father, met with from this gentleman, I shall not

not hastily forget. He threatened, with great snappishness, to *flog* me. Conscious to myself of having done all that could be expected from a scholar of my years, and much more than any diligence of his could authorize *him* to expect from my exertions : persuaded also, that any master of the least imaginable discernment would easily discover in me no *Ephorus*, who had occasion for a *spur* ; I was shocked and alarmed beyond measure at a threat equally inhuman and unjust. My tender spirit was so deeply wounded at the moment, that the oblivious efforts of near *thirty* years have not been able to soothe the sore ; and I reflect upon this harshness of my preceptor to the present hour with sentiments of alienation and disgust. A humane and judicious master will be very careful not to exercise such ferocity on minds eager for literary distinction, and *opening their mouths*, in the language of Scripture, as *the earth waits for the latter rain*. Infant emulation is a delicate and tender plant, which must be protected with equal solicitude from the chillness of neglect, and the inclemency of rebuke.

rebuke. Fruits *worthy of Paradise* may be intercepted in the blossom; nay, the tree itself may be checked in its growth, and from the blights of repeated churlishness wither away for ever.

Some remarks of *South* in a *Sermon on Education*, which contains many admirable precepts, will appear to great advantage in this place:

“ Let not children, whom Nature itself
 “ would bear up by an innate generous
 “ principle of emulation, be exposed,
 “ cowed, and depressed with *scoffs* and *con-*
 “ *tumelies* (founded, perhaps, upon the
 “ master’s own guilt), to the scorn and con-
 “ tempt of their equals and emulators. This
 “ is the most direct way to stupify and besot,
 “ and make them utterly regardless of
 “ themselves, and of all that is praise-wor-
 “ thy: besides that it will be sure to leave
 “ in their minds such inward regrets, as are
 “ never to be qualified or worn off.”

“ I would give those *plagosi Orbili*, those
 “ pedagogical *Jehus*, those furious *school-*
 “ *drivers*, the same advice, which the poet
 “ says, *Phæbus* gave his son *Phaëton*, PAR-

“ CERE

“ CERE STIMULIS. Stripes and blows are
 “ the last and basest remedy, and scarce ever
 “ fit to be used, but upon such as carry their
 “ brains in their backs, and have souls so
 “ dull and stupid, as to serve for little else
 “ but to keep their bodies from putrefac-
 “ tion.”

May the failings of this acrimonious di-
 vine be atoned by these dictates of kindness
 and humanity, prescribed in such feeling
 and forcible expression!

Of this *Free-School* in *Nottingham*, MR.
 RICHARD JOHNSON, A. M. was *head-mas-*
ter from the year 1707 to 1720, the year
 of his death: the entire history of whose
 life is daily descending with accelerated ra-
 pidity down the stream of time into obli-
 vion. All my enquiries have been able to
 rescue from the gulph but few particulars
 concerning a man worthy of remembrance.
 His daughters were married to men in the
 lower orders of society, and are forgotten:
 but to the future age of scholars, *three* of
 his literary offspring will perpetuate his
 name with honour, for an extensive and ac-
 curate

curate acquaintance with the *grammatical* proprieties of the *Latin* tongue: namely, his *Noctes Nottinghamicæ*, his *Grammatical Commentaries*, and his *Aristarchus Anti-Bentleianus*: for he too must launch his spear against the buckler of *Neoptolemius*. The last performance is replete with accuracy of erudition, and sprightliness of wit.

Which *University* had the honour of his education I could never learn. He was for some time before his death disordered in his mind. The Corporation made an attempt on this ground, I believe, though from other motives, to eject him from the school, without offering a sufficient annuity for his maintenance. He represented to them the unreasonableness and the cruelty of leaving a man of his years destitute in the world; and hoped, with a cunning often found in such cases, that they would at least give him a testimonial, setting forth his qualifications as a *school-master*, that he might earn his bread in another place. This paper was produced against these outwitted gentlemen on the trial. When the cause came to a hearing at the *Affizes*, Counsellor
Abney,

Abney, afterwards a Judge, and not esteemed the *Solomon* of his age, was retained by the Corporation. After much personal reflection and unblushing rudeness, characteristic of this noisy sophistical fraternity, "In short, *Mr. Johnson*," says he, "that has happened to you, which *Felix* imputed to *St. Paul*; *Much learning hath made thee mad.*" To this *Johnson* good-humouredly and sarcastically replied: "That whatever might be the case with respect to himself, he was persuaded that the excellent judge upon the bench, and the honourable court would agree with him in opinion, that the gentleman, who made this remark, would *never* be mad from the *same* cause." — *Johnson* was established in the school.

Some time after, in a fit of despondency, he drowned himself in a small stream, which runs through *Nottingham* meadows. My friend the *Rev. Timothy Wylde*, master of the same school, a sensible and well-informed man, now in his *eighty-seventh* year, has heard *Mr. Chapel*, formerly of *Jesus-College, Cambridge*, and many years Rector of *St. Peter's* in this town, speak of the extreme

extreme horror with which he was impressed, on meeting one evening, as he was walking in the meadows, a venerable grey-headed man carried on a bier. It was *Johnson*. He appeared to have been sitting on the bank of the rivulet, and was found in shallow water with his head downward.

These are all the incidents that I have been able to collect from the perishable traditions of his contemporaries.

But tears at least are left us to bestow :
and these, thou venerable shade ! the eye of
compassion will drop upon thy grave ; and
thou wilt ask no more.

Τὸ τοῦ καὶ νεκρῶν οἶον οὐχ ὑπονοεῖται
[Κεῖρασθαι τε κομὴν, βαλεῖν τ' ἀπὸ δακρυ παραίων.

HOM.

the rites of woe
*Are all alas ! the living can bestow ;
O'er the congenial dust enjoined to shed
The graceful curl, and drop the tender tear.*

POPE.

At the age of nine years I exchanged this
school for that of *Wilford* near *Nottingham*,
then under the direction of the *Rev. Isaac*
Pickthall,

Pickthall, a man of almost unparalleled simplicity and innocence of manners ; but from a pure excess of conscientiousness and a religious anxiety of doing justice to his scholars, guilty of a great error in judgment by confining us much too long, to an extreme imprisonment, scarcely credible but to those acquainted with the conduct of this seminary. We came into the school at *five* in the summer, and, with the deduction of less than *two* hours intermission at *breakfast* and *dinner*, continued there till *six* at night. A dreadful punishment in truth at that active and sprightly age ! on which I never reflect but with disgust and horror. In my opinion, there cannot be a severer cruelty, as well as a more erroneous judgment, than in compelling a quick and lively boy, who can learn his lesson in half an hour, to sit, in all the anguish of impatience, upon the same bench, in one posture, for five or six times that space at once. It is ruinous to the health, by depriving boys of air and exercise ; it destroys the spirits, by an unnatural coercion of the gaiety and activity congenial with those years, and is
calculated

calculated, by an immediate and powerful tendency, to inspire an abhorrence of learning, never to be done away in future life. In general, boys of the finest genius and the most eager for improvement, are equally excellent at all youthful sports and exercises; and the prospect of diversion after school is the most rational and effectual spur to industry, whilst they are in it. I speak on this point upon the most entire conviction, resulting from theory and experience; and am most certain, that a long and rigorous confinement of young people is attended with innumerable ill effects both to the body, the mind, and the understanding. A distich of *Ovid* is my favourite maxim upon this subject:

Et puer es; nec te quicquam, nisi ludere, oportet;
Lude; decent annos mollia regna tuos.

To this purpose also an observation quoted from a *French* author by MR. KNOX, in his incomparable *Treatise on Education*, is exquisitely beautiful:

“*Ces enfans, l'amour de leur parens, l'espoir
de la patrie, sont-ils dont nés pour être mal-*

“malheureux ? Savez-vous même s'ils vivront assez pour goûter quelques douceurs de la vie ? Puisque le jour peut leur manquer, laissez-les un peu jouir de l'aurore.”

By the time I reached my *eleventh* year, this good master, who erred only against Solomon's direction in being *righteous over-much* *, was removed from his school to the rectory of *Woollaton* near *Nottingham*, on the presentation of the then *Lord Middleton*, the residence of which family is fixed at that place †; and my father was promoted to the *Vicarage* of *Kingston* with the chapelry of *Richmond*, where we now

* *Infani sanus nomen ferat æquus iniqui,
Ultrâ quàm satis est virtutem si petat ipsam.*

HOR.

† The *Lord* of that day was *Francis Willoughby*, cousin of the present possessor of the title and estate. A neighbouring clergyman, well acquainted with his lordship, made a practise of shooting oftener than was acceptable in his domains. The game-keeper one day told this intruder, that his master wisht him “not to make so free with his *manors*.” “Give my duty to his lordship,” said the humorous priest, “and tell him that I wish he had more *manners*.” An excellent pun! but, like most others, it vanishes in writing.

resided

resided. At *Richmond* I was placed under the tuition of my father's curate, one of those *pedagogical Jehus* mentioned by *South*, and still alive : a man, neither qualified by art nor nature for this employment. In short, the sum-total of my literary proficiency under this succession of masters, may be compared to certain *geometrical series*, with strict propriety : in which the number of terms is continued indeed *in infinitum*, but the sum never equals *unity*. So that my acquisitions in all these years from the abilities of my numerous teachers was literally *nothing*. My own application in the mean time was unremitted ; and I had gained some knowledge of words in spite of the insufficiency, laziness, and want of judgement, so conspicuous in this miscellany of worthy or unworthy preceptors. At this last school I continued to *September* 1769. There I began my acquaintance with the *Greek* language, when I first went, and was introduced into the vestibule of *Homer's* temple a short time previous to my departure. But, if I may be said to have saluted the hero from the threshold, he certainly

certainly had not yet acknowledged me as his votary.

And here I cannot but lament that inundation of dreadful evils, which are let in upon society by the tribe of profligate and ineffective school-masters. The majority of young men, who come to *college* after finishing their education at school, scarcely know with tolerable accuracy even the first rudiments of the languages. Can imagination represent to herself a more melancholy case, than that of an ingenuous enterprising youth, wasting his time, and blasting his hopes, in a seminary of one of those ignorant heedless insipid school-masters, with which this kingdom is overrun? This youth, of excellent capacity and docile disposition, comes to the *University*, finds others, far inferior to himself in genius, so much beyond his own attainments from the advantage of a skilful and conscientious master, as almost overwhelms him in despair. "I have kept my son, said the *mayor* of
 "one of the first towns in this kingdom, *six*
 "or *seven* years with this fellow K—, learn-
 "ing *Latin* and *Greek* all this time, and,
 "now

“ now he is come home, I find him unable
 “ to construe a *prescription*, or explain the
 “ inscriptions of the galley-pots.”—In my
 humble opinion, this enormous usurpation
 of stupidity and impudence ought to be
 made a national concern. To suffer the
 rising generation to be thus abused beyond
 all recovery from any future process, what
 is it but to blot the *spring* from the *year*? It
 may be assumed as an indisputable propo-
 sition, that no man of real taste and learning
 will ever keep a school but from *necessity*;
 and therefore this task devolves of course
 on *poor curates* in the *Church*, and *poor*
ministers among the *Dissenters*: Men, use-
 ful and respectable in their proper functions,
 but in polite literature, for the most part,
 mere *asini ad lyram*. Hence it comes to
 pass, that a learned school-master is rarely
 found but in those foundations, where the
 endowment bears some proportion to his
 merits. I look myself upon the generality
 of these preceptors as thieves of the most
 atrocious kind; robbers of hope and op-
 portunity, those blessings for which no com-
 pensation can be made. I cherish liberty,
 I think

I think, with a warmth of attachment inferior to no man; but I should rejoice to see, I confess, some restrictions in the case before us. Men of acknowledged qualifications should be appointed to examine with a scrupulous and conscientious accuracy, the competency of all those, who undertake the teaching of the learned languages; and none should be allowed to exercise this arduous office, but those, who could endure the fiery trial. Society would be benefited beyond measure, and no real injury be done to the individual. Men should *learn*, or be *taught*, the knowledge of themselves; nor should *he* aspire to adorn the *mind*, who is fit only to trim a *periwig*; or, in the vain attempt of acquiring science, leave uncultivated the abilities of a commendable *shoemaker*. Every parent would be ready to entrust his children to the care of preceptors thus signalized by the current stamp of approbation. Learning would find her reward in flourishing schools; her benefits would be scattered in profusion over the face of the community, and spring up daily in civilization, happiness, and

D 2

virtue.

virtue. Yet I am well aware, that scholars are too often profligates in life, and disgrace those letters, which are not only calculated to improve the understanding, but have, I think, a *natural* tendency to dignify the mind and humanize the heart. Yes: VIRTUE surely will confess her obligations to REAL LEARNING; and *Theocritus* had reason for his assertion in those *strains* of *immortality*:

Τέλλε μὲν τέττιγι φίλῃ, μυρμαί δε μυρμαί,
 ἱρῆες δ' ἰρηΐν· ἐμὴν δ' ἅ Μῶσα καὶ ὠδα.
 Τὰς μοι παρ' εἰς πλεῖσθ' δομῇ· ὅτε γὰρ ὑπνῷ,
 Οὐτ' εἰς ἐξαπινὰς γλυκερωτέρων, ὅτε μελισσαῖς
 Ἀνθεα, ὅσσην ἐμὴν Μῶσαι φίλαι· ὅς γὰρ ὄρευνῃ
 Γαθεύσαι, τῷσδ' ἐπὶ ποτὶ δαΐσαστο Κίρκῃ.

EACH insect tribe it's fellow-insect loves;
 Each bird it's fellow: I, the Muse's song.
 May my roof echo with her thrilling voice!
 Nor slumber soft, nor breath of early spring
 So sweet, nor honied flow'rets to the bee.
 Him, on whose infant breast the Muse's eye
 Propitious glanc'd, nor sordid pleasure's lure,
 Nor wily Circe's fascinating cup.

But to return from this digression to my last master. This gentleman was occasionally teized with the itch of authorship. He
 pub-

publisht a single *Sermon* first, then a *Poem*, then a *History of Egypt*, and then a *Novel*, and lastly a volume of *Sermons*; all in such an incomprehensible style of pompous inanity both of sentiment and diction, as I believe never was exhibited in the republic of letters till his own æra. The reader and the author too must excuse me for quoting one paragraph from his *Sermons*; and I boldly challenge the reader to produce it's superior from all those stores of eloquence, which rhetorical science, which energy and elegance of language, under the operation of genius, have together been able with their happiest efforts to produce. Indeed this specimen may be safely numbered among the most prodigious exertions of the human faculties, expanded by learning and refined by taste. Our accomplished author alludes to the insidious attempts of a well-known writer to disparage the evidences of *Christianity*.

“ Thus the historian *sheaths* the subtle
 “ *poison* in the *dress* of reading, and *diffuses*
 “ it abroad on the softer *wings* of candour :

" he spreads his *bright plumage* as if to
 " *conceal latent guile*, and just leaves room
 " to see it under the *fairest garb*."

Cedite, Romani scriptores ! cedite, Graii !

Ye little stars ! hide your diminish'd rays.

I was happily removed from this inauspicious region, where every pleasing hope of future plenty was daily blasting, and no salutary influences cherished the rising faculties *, into a more genial and vivifying climate, at the age of *thirteen* years, and was transferred to the tuition of the REV. RICHARD WOODDESON, who lived in my father's parish of *Kingston-upon-Thames*. Of this gentleman I never reflect but with sensations of pleasure and sentiments of respect. He was indeed generally beloved by all his scholars.—Such particulars of his life and

* The improving method, which this gentleman employed in our exercises, deserves memorial at least, if not imitation. Without specifying a single fault, the exercise was torn, thrown away with insolent disdain, and the sentence was, " *Very BALD Latin indeed !*"

fortunes

fortunes as have come to my knowledge will not be uninteresting to the reader, who delights in virtue and honours genius, whilst this memorial of gratitude must be deemed but a suitable oblation of a scholar's duty to the *memory* of his preceptor.

His saltem accumulem donis et fungar inani munere.

He was educated at *Magdalen College* in *Oxford*, and was born some time about the year 1703, or 4. Soon after his removal from college, he was, I believe, a school-assistant at *Reading* in *Berkshire*, how long I know not; and between 1732 and 1738 was chosen master of the *Free-School* at *Kingston-upon-Thames*. Here he continued, till the year 1772, with signal success and with equal reputation. A considerable portion of the nobility and gentry in that neighbourhood, who had been educated within the period here specified, were trained under him. Besides many scholars of considerable character, who never distinguished themselves as authors, and others probably, who have been conspicuous in the literary world, but unknown to me, the following

well-known writers were indebted to his tuition :

Plants of his hand, and children of his care,

MR. LOVEYBOND, a writer in the *World* ;
MR. STEEVENS, the editor of *Shakespeare* ;
MR. KEETE, author of the *Sketches of Nature, Poems*, and other respectable performances ; MR. GIBBON, the historian ; MR. HAYLEY, the poet ; MR. MASERES, *Cursitor-Baron* of the *Exchequer*, of scientific fame, and who, if I mistake not, gained with the present *Bishop of London*, the Chancellor's Medals, on the first year of their institution at *Cambridge* ; and GEORGE HARDINGE, the *Welsh Judge*, whom I would not be understood to mention now as ranking properly with this band of literary characters, but to place in the scale a counterpoise to that unfavourable exhibition of him, which truth compelled me to hold forth in the early part of these memoirs. This sensible and lively lawyer was the only pupil, whose gratitude exerted itself, with success at least, in procuring preferment for his master, A living, either in *Kent* or *Essex*,
was

was obtained by him, if I rightly remember, from his uncle my LORD CAMDEN, at that time *Chancellor*. And this was all the obligation, which the Church ever fastened on the good old gentleman. In the latter part of his life indeed he used to preach once a Sunday in *Mr. Fordyce's Chapel at Roehampton*; but this engagement answered no purpose of emolument, and furnished merely a little exercise for his body and recreation for his mind, as the chaise-hire absorbed all the salary. A favourite *Cat*, which on one of these occasions, when the family was from home, had made her way into *Lady Margaret's* pew, and fell asleep there, gave rise to the following verses from the facetious preacher :

On a Cat sleeping in Chapel,

THE gentlefolk all gone from home,

Fine doings sure in such a case !

Puss then at liberty may roam,

Unaw'd from place to place :

May sport the China jars among,

On damask bed or toilette,

And fears much less than Betty's tongue,

Her playful paw may spoil it.

Such

Such was the time, she knew not why,
 Pufs to the chapel stray'd;
 And, in the closet mounted high,
 The folk below survey'd.

With pleasure she the place beheld,
 And, all things to her mind,
 The cushion, that so charming swell'd,
 She lik'd;—and so reclin'd.

And now demure she seems methinks
 Like any judge in furs;
 And now mysteriously winks,
 Or stately sits, and purs.

Then rising gapes, and yawns, and stretches;
 Or to compose her listless pain,
 Regardless what the parson preaches,
 She stretches, yawns, and sleeps again.

Yet gentle pufs one moment wake,
 One transient look bestow,
 And see how too your betters take,
 Like you, their nap below.

Infirmities crowding thick upon old age,
 of itself a *disease*, he relinquish't his school
 in the year 1772, removed to *Chelsea*, and
 died in 1774, or the latter end of 1773, I
 am not sure which. His son, and only sur-
 viving child, is at this time *Vinerian Pro-*
fessor

fessor in the *University of Oxford*; a gentleman of very respectable abilities, who exemplifies the well-known maxim of the Poet ;

Fortes creantur fortibus; et bonis
Est in juvenis, est in equis, patrum
Virtus ; nec imbellem feroces
Progenerant aquilæ columbam.

When I was present a few years ago at the sale of the great DR. BENTLEY'S library on the death of his nephew of the same name, who had a college-living in *Leicestershire*, DR. JACKSON, a venerable clergyman of that country, and formerly of *Magdalen-College*, was there at the same time. On hearing him mention his college, it instantly occurred to me, that he must be a contemporary with my old master at the University ; and I accordingly askt him, if he remembered *Mr. Wooddeson* at *College*. "Remember him !" said this amiable person, with eager accents and eyes sparkling with benevolence : "Remember him !
" We were nearly of the same age and
" standing. I had a great respect for him
" indeed ;

“ indeed ; and often visited him at *Kings-*
 “ *ton*. But you shall judge of my friend-
 “ ship and affection for his memory from a
 “ single circumstance. When his son was
 “ candidate for the *Vinerian Professorship*,
 “ and the contest was likely to be severe, I
 “ came over at once from *Germany*, where
 “ I then was, to *Oxford*, merely to give my
 “ vote, and returned again immediately, at
 “ the close of the election, to the conti-
 “ nent.”—A specimen of regard, which very
 sensibly affected my feelings, and was highly
 honourable to both parties ! Happy the
 one, to deserve such friendship ! Happy the
 other, thus to sacrifice his own ease to the
 memory of a friend, who was no more !
 Death had severed their intercourse, but not
 disunited their affection : *that* still survived,
 beyond all suspicion of selfishness, when
compensation was become impossible :

*Fortunati ambo ! si quid mea carmina possunt,
 Nulla dies unquam memori vos eximet ævo.*

I never heard, that *Mr. Wooddeson* gave
 any work to the public himself, besides a
metrical prosody in *Latin* for the use of the
 school :

school: but have been told, that *two or three* of the *Sermons in Bellamy's Family Preacher* were written by him.

He had the liberal ideas of a scholar, and the amiable manners of a gentleman. In the treatment of his scholars, and his distributions to the poor, he was generous even to indiscretion; so that, after a most flourishing school for near *forty* years, he retired with loss from his employment; and his widow, I believe, had the mournful consolation of experiencing the kind attentions of an affectionate and grateful son. As a scholar, he was to a certain compass, exact and elegant; acquainted with but few authors, but they were the best; and these he had read again and again, both in private study and the rotation of scholastic discipline, with accuracy and taste. He was very rigid in requiring elegant *English* from his scholars in construing *Greek* and *Latin* authors, almost to a degree of fastidious affectation. The bent of his genius inclined him to the *Ode* and *Epigram*; compositions suited to a mind, not very comprehensive,

five,

live, and to learning, neither extensive nor profound *. His method of writing *Latin* was particularly injudicious and improper; and to this day I feel the effects of my

* I recollect a proof or two of his *epigrammatic* turn in the subjects for our exercises. On the *instability of the vulgar* he would sometimes give for a *thesis*, a *hemistich* from *Propria quæ maribus*; no great storehouse, one would presume, of moral sentiment :

Neutrum modò, mas modò, vulgus.

On the necessity of ready money to form the gentleman of modern days, part of a verse from *Æs in præsentì* furnisht a subject, assisted by a small alteration of *orthography*, with a similar pronunciation :

Æs in præsentì perfectum format.

The two passages, on which he always dwelt with most rapture, were one of *Horace*, and one of *Virgil*; both, doubtless, exquisite in their kind.

Format enim Natura priùs nos intùs ad omnem
Fortunarum habitum ; juvat, aut impellit ad iram ;
Aut ad humum mærore gravi deducit, et angit.

HOR. ART. POET.

Multa dies variusque labor mutabilis ævi
Rettulit in melius ; multos alterna revisens
Lusit, et in solido rursum Fortuna locavit.

VIRG. ÆN. xi.

master's

master's instructions in this respect, composing with hesitation and difficulty in that language from the vices of early habit. His choice of books was, however, on the whole so proper, his distribution of the time between prose and poetry so well adjusted, and his exaction of attendance in the school so moderate, provided we were ready, when called, with our lessons; and his whole conduct so engaging in all it's circumstances, as to make every scholar happy under his gracious and gentle reign*.

Like

* His lady was not so great a favourite among us, but probably without sufficient cause of dislike, as himself. She had something lofty and disdainful in her demeanour. I remember one domestic incident that will leave the reader at a loss, which to admire most, the *insolence* of one party, or the *impudence* of the other.

Our ushers, whose reception was at all times liberal and respectful with them both, dined always with the old gentleman and his lady in the parlour. It was tacitly understood, and was very proper in itself, that these *Secondaries* were not to be greedy in engrossing the rarities, when strangers, which often happened, and they very respectable, were at dinner. At the time of this event one of the ushers was *Mr. Griffiths*, who succeeded *Mr. Wooddeson* in the school; and a couple of *boiled rabbits* were served up very early in the season. The other usher was first asked, whether he chose any rabbit. Upon his answering

in

Like the generality of *Oxford's* sons, *Mr. Wooddeson* was a *Tory* in his *political opinions*, and orthodox in his theology : an enemy to all oppugners of royal power and established religion. During the turbulence, occasioned by the intrepidity of *MR. WILKES*, he gave us from *Claudian* a subject for our weekly exercise :

——— *nunquam libertas gratior exstat*
Quàm sub rege pio.

In a fit of puerile credulity, not unworthy of a child, I launcht out in commendation of our present Sovereign, in a strain of panegyric, highly gratifying to the old man's taste. One distich I remember :

Cur nunc O! mores! cur nunc O! tempora! clamant.
Cum nemo regis jussa benigna colit.

"Aye!" says he with rapture, on this occasion, (though I never was a favourite, but

in the affirmative, *Mrs. W.* sorely vexed at this violation of the secret covenant, gave him a *whole rabbit* on his plate. "And Madam!" said *Griffiths*, wounded by this indignity offered to his colleague, "if you please, I will take the *other*:" and cleared accordingly the dish of delicacy in an instant; to the discomfiture of the entertainment, and the utter confusion of the revengeful lady.

for

for what reason none of my school-fellows could understand) "*Wakefield is not only a good versifyer, but a loyal subject.*"

During this juncture he also wrote some verses on the same exalted personage, which appeared in a public paper: and surely, if partiality of fancy be requisite at any time to decorate an unpromising and barren subject, it was requisite on this occasion. One stanza I remember, and it is not unworthy of preservation.

*Thrice happy in thy royal wedded Fair,
Whom all hearts reverence, and all voices bless;
Her mutual love compensates every care,
Makes each joy greater, and each sorrow less.*

I lived to see and repent my error: his
alas! died with him:

Πολλοὶ μαθηταὶ κρεῖττονες διδασκαλῶν*.

I have also in my possession an *Alcaic* Poem, written by him upon the *Ratcliffe* Library in *Oxford*. It is of unequal excellence, and has, I believe, been inaccurately transcribed. Some stanzas shall be quoted;

* *Cum canerem reges et ludicra, Cynthia aurem
Vellit, et admonuit.*

and they will do credit to the talents of their author.

QUA non Lycæum deficit alterum
Sermonibus quod Socraticis madet :

Non deficit volveus Ilissus
Lenis aquas strepitu loquaces.

Fontes aprici hic sunt, nemora et sacra,
Sub nocte serâ lusciniæ modis
Et voce doctorum per umbras
Multifonâ modulata vatum.

Then follows an address of these Bards to *Ratcliffe*, of which the following stanzas are a part:

Exanguè corpus tu medicâ manu
Instantis orci faucibus eripis ;
Redintegras roburque victum
Tu senibus, macie et puellis

Longâ peresis ; tu roseum decus
Reddis genarum : te medico, minus
Febres timebant invidasque
Variolas, venerum rapaces.

Fugère visum te, varium genus,
Morbi : gravi te Phthisis anhelitu
Et claudicans lentè Podagra, et
Plenus aquis sitibundus Hydrops.

Novas Alecto cogitet irrita
Artes nocendi : multiplices licet
Mentita formas, non sagacem
Ratclivium Libitina fallat.

Under

Under this gentleman's tuition I commenced my acquaintance with a few of the most capital productions of *Greece* and *Rome*; and laid such a foundation in classic literature, as enabled me, on my transplantation to college, to pursue my solitary studies with pleasure to myself and with some prospect of success. When I was first settled at this school, I was fortunately assigned a station in a good class, and found myself placed between the *two* best scholars in it, both at that time much my superiors, especially in the composition both of poetry and prose. This was a juncture suited to my ambition, and extremely favourable to improvement. I rested not night or day in redeeming my time, endeavouring still and endeavouring to raise myself to the level of my associates from the position, to which the unskilfulness and inattention of my former tutors had depressed me. After no long interval of unremitted diligence, I was generally allowed an equality with my fellows: except that in the art of versification, mere study could never attain that elegant facility, which distinguishes

MR. WILLIAM CURRIE, now a member of

Parliament; who was not suffered to indulge his inclination by finishing the career of a learned education, to the loss of literature herself.—His modesty will excuse, I hope, this deserved, but trivial, homage of disinterested friendship to his virtues.

One, who frequently visited *Mr. Wooddenson*, as well as our family at *Richmond*, was the REV. GEORGE HARVEST, Fellow of *Magdalen-College, Cambridge*, and curate of *Thames-Ditton*, one of my father's chapels, for many years: a man of great moral rectitude, but no less obliquity of understanding, and an unequalled singularity of manners. His derelictions of attention were not surpassed by those which the fruitfulness of sportive *Fancy* has recorded of the ever-memorable *Adams*. A few specimens of his oddities will serve not merely to delight the humourist, but may contribute also not a little to assist the philosophical *analyst* in his lucubrations on the human understanding.

Mr. Harvest past much of his time in the family of the present *Lord O*——his *parish-ioner*,

ioner, and was exhibited not unfrequently to the visitors as a subject of merriment and curiosity, but without insolence on one side or servility on the other. One night he was sitting amidst all the pageantry of politeness, with *Lady O*—— and the family in the front box of a *London Theatre*. In this conspicuous situation, poor *Harvest*, on pulling out his handkerchief, brought with it an *old greasy flannel night-cap*, which fell into the pit. “Who owns this?” cries a gentleman below; elevating the trophy in full display on the point of his cane: “Who owns this?” The unaffected simplicity of our divine, little considering the delicate sensations of his friends, and overjoyed at the recovery of this valuable chattle, eagerly darts out his hand, seizes the cap, and, in the action, cries out, “It is mine!” The party were utterly disconcerted at the circumstance, and blusht for their companion; who wondered, in the mean time, at their confusion, and expected rather the sympathies of benevolence with the joy of their friend at this happy recovery of his property.

On another occasion *Haruest* accompanied his patron into *France*; and, during the necessary delay at some post-town, our contemplative parson rambled about after a bookseller's shop, and found one. Here he amused himself awhile with his favourite companions; but at last reflected, that his friends were in haste to depart, and might be much incommoded by his stay. But he had forgot the name of the inn, and to expect *him* to find a road merely because he had traversed it before, was to expect that *Theseus* should unravel the *Dædalean* labyrinth without the thread of *Ariadne*. Not a word of *French* could our traveller speak to be understood; but recollected the sign of the inn to be a *lion*. Still, how to make the bookseller comprehend this, was the difficulty. *Haruest*, however, tall and sturdy, raised himself, to the no small terror of the bookseller, with projected and curvetting arms, into the formidable attitude of a *lion-rampant*; and succeeded at length by a repetition of this happy effort in suggesting an idea of a *lion* to the staring *Frenchman*.

Frenchman. But another difficulty of a more arduous nature now presented itself. There are *black* lions, and *red* lions, and *white* lions; of which last colour was the *lion* in question. Now no two-footed creature under the sun could less exemplify that admirable maxim of the *Presbyterian Divine*, that "CLEANLINESS is next to GODLINESS," than the hero of our story; who was *slovenliness* in person. *Harvest*, therefore, to complete the aggregate, and impress the specific idea not of a *lion* only, but a *WHITE lion*, upon the sensorium of the bookseller, unbuttons his waistcoat, and shews his shirt. He was convinced to his cost by woeful experience of the truth of that *Virgilian* verse:

Tantum ævi longinqua valet mutare vetustas!

for alas! like the *Mulberry* of old,

Qui color albus erat, nunc est contrarius albo.

Our uncleanly countryman might have severely rued his inattention to the decencies of life in another region; but the

polite *Frenchman* put a *candid* construction upon the case, and extricated the grim *Ecclesiastic* from his distress, by a safe conveyance to the *White Lion-Inn*.

This unthinking visionary would stay at my father's day after day, totally insensible of the lapse of time: till on the *Saturday* afternoon it became necessary to admonish him of the expediency of returning to his *Sunday's* duty.

He once engaged to go a journey of some extent with an acquaintance. When the traveller had proceeded *ten* or *twelve* miles, they stopt at the inn of a country-town. "I will step out," says *Harvest*, "for a few minutes to see a friend; and will return immediately." He met with his friend, entered into conversation with him, thought no more of his fellow-traveller; who waited in vain, and was compelled to go on without him. *Harvest* returned home, as usual, at the call of his weekly function on the *Sabbath*.

Our *Adonis* early in life was to have married a daughter of DR. EDMOND GIBSON, *Bishop* of *London*, (who afterwards more happily

happily disposed of her accomplishments to the present *Bishop* of *Bristol* :) and, as the story goes, forgot the day of his intended nuptials. He was out a-fishing; and, at *twelve* o'clock, starts up, and cries: "L—d! bless me! I was to have been married to-day!" The authenticity of this narrative *Harvest* utterly denied to my father: "the truth was," says he, "I found myself unable to make good my engagements to the *Bishop*." For it was commonly said that this guileless and upright *Nathanael* had appropriated an independent fortune of his own to the discharge of his father's debts, who had been an eminent brewer at *Kingston-upon-Thames*; and in consequence of this truly noble conduct, never enough to be admired! lived on a curacy of *fifty pounds* for the remainder of his days.

He continued curate of *Thames-Ditton* and *Fellow* of his *College*, from which he received little or no emolument, to his death; which happened about *twelve* years ago.

I know but of *two* publications from this extraordinary character: *one*, a volume of *sermons*, and the other, a pamphlet
against

against *Dr. Chandler* in the *Subscription-Controversy*; neither of them much known to fame. He was, however, let the merit of these pieces be what it will, a man undoubtedly of extensive reading and an elegant classic taste. I remember an *impromptu* from him on the heavy rains in 1770, which for the seriousness of the sentiment, and the simple neatness of the expression, demands such preservation at least as this work can give it.

*Quod non solvamus sceleratæ crimina vitæ,
Cælum pro nobis solvitur in lachrymis.*

He publisht also in the *News-Paper* a smart copy of *Iambics*, in opposition to a charge of *drunkenness*, made against him by some antagonist on the other side of the subscription-question: a charge, not just, but incidentally, as his extraordinary absence of mind betrayed him into this brutish vice, or the malice of companions took advantage of his simplicity. I am sorry to remember but three lines of this copy of verses; and the classical reader, I think, will be gratified by their insertion:

Madsø,

*Madeo, libentès fateor; ast ex fontibus,
Quos tu, tuique simile pecus ignavius,
Numquàm labellis attigistis extimis.*

But it is time for me to resume my own history. As Mr. Wooddeson was on the eve of giving up his school, and, though I was not yet *sixteen* years old, my father had judiciously determined to put me under no other master, a situation at College became now the object of attention. DR. JEFFRIES, at present, I believe, a residentiary of *St. Paul's*, but then a *canon* of *Christ-Church*, kindly offered his assistance in procuring for me a *stidency* in that house. And I never reflect, but with profound gratitude to the Almighty Superintendant of my existence, on that predelection of my father for his own college in *Cambridge*, which rescued me from a place of education, where no such studies are the objects of *academical* emulation, as are calculated to give full exercise to the reasoning and investigating faculties of the mind; or rather, I believe, if we may credit her own sons, no established studies of any kind
whatever,

whatever. Their powers of invention are unexerted, their ambition is at rest.

Still as the sea, e'er winds began to blow,
Or moving spirit bade the waters flow.

Orthodox theology, high Church politics, and passive obedience to the powers that be, fit enthroned there; and spread their stupefying influence through the atmosphere around them. Alas! how changed from the venerable nurse of HALES, CHILLINGWORTH, and LOCKE, in better days*! Suns of intellect and virtue! illuminating and warming the universe with the beams of knowledge and the glow of liberty!—And yet, observe the diametric opposition in the sentiments of mankind! *many*, I fear, *most*, of my readers (forgive the vanity of supposing that I have any readers at all!) will shudder at the idea of exposing their own children to a situation, which produces in my mind such fervour of thankfulness

— nutritrix
Heroum, dum tempus erat, melioribus annis:

J. H. BROWNE DE IMM. ANIM.

and

and exultation; as likely to bring upon them a *curse*, and not a *blessing*: in the spirit of the true sons of *Mammon* in ancient and modern days:

"O! cives! cives! quærenda pecunia primum est;
 "Virtus post nummos." Hæc Janus summus ab imo
 Perdocet: hæc recinunt juvenes dictata senesque;
 Lævo suspensi loculos tabulamque lacerto.

Hear London's voice: "Get money, money still!

"And then let virtue follow, if she will."

This, this the saving doctrine, preach'd to all,

From low St. James's up to high St. Paul;

From him, whose quills stand quiver'd at his ear,

To him, who notches sticks at Westminster.

POPE.

A *Scholarship* at that time was vacant in *Jesus-College, Cambridge*; founded not many years before by *Mr. Marsden, Archdeacon of Nottingham*, for the son of a *living clergyman*, born at *Nottingham*: both which conditions were united in me. DR. CARYL too, the Master of the College, had long been an intimate acquaintance of my father, and was a *Nottinghamshire* man. These inducements also contributed to establish me in that college; where I was admitted in *April 1772*.

DR.

DR. LYNFORD CARYL was a gentleman distinguished for the affability of his manners, the regularity of his life, and, to the best of my knowledge, an unimpeachable integrity. His most conspicuous singularity was a balanced precision and a sententious brevity of expression. Let me furnish a decisive proof or two of this assertion.

On the occasion of an *University Election*, contended with uncommon ardour and animosity on both sides, in which services *Dr. Caryl* was esteemed without an equal for dextrous and prudent management; after the committee, of which he was a member, had been deliberating with great seriousness on the posture of affairs, he observed, on their separation for adjournment, with inimitable solemnity, interposing, as his custom was, half a dozen *seconds* between every word, "Gen-tle-men!-we-
 "shall-either-lose-this-election, -or-we-shall-
 "win-this-election"—Here a considerable pause took place, and he seemed to labour with the pregnancy of the sentiment. The committee lookt at each other with a mixture

mixture of merriment and wonder ; unable to fathom the profundity of this sage remark. They were reminded, I presume, of that fine ridicule of the *Oracle-mongers* of antiquity :

O ! Laertiade ! quicquid dicam, aut erit aut non.

Their impatience and propensity to laughter interrupted the speaker before the conclusion of his assertion. He began afresh :
 “ *Gen-tle-men!* we-shall-either-lose-this-election-or-we-shall-win-this-election-by—
 “ A-SINGLE-VOTE.”—A prediction exactly correspondent to the event.

An *Undergraduate* of the *College*, in my time, kept a horse, and had been admonished of his misdemeanour without effect. The old gentleman upon this called the offender to him one day after evening-chapel. “ *Filewood !*” says he, “ you have got your horse yet I understand.” “ Yes, Sir; riding is recommended to me on account of my health.” “ Very well ! remember you kept a horse before *without* my consent, and now *against* it.”

He

He acted for some years as *burfar* to the college, and was remarkably methodical and accurate in his accounts. He is said to have been essentially serviceable to the church of *Canterbury* in this respect, by arranging and settling books and papers, before his time become almost useless by inextricable disorder, during his occasional residence in that city, as a *prebendary* of the cathedral, to which he was instituted by the *Duke of Newcastle*, in the evening of that minister's reign.

He was twice *Vice-Chancellor* of the *University*; and acquitted himself on both occasions in this office with distinguished applause. There is a painting of him, habited academically, as a *Doctor of Divinity*, in the college parlour, presented by his niece *Mrs. Roberts*.

The college tutors at my admission were Messrs. *Milner* and *Darby*; both of them respectable for their abilities, but, in my opinion, deficient in that activity and zeal, absolutely requisite for such a momentous office. They were both preferred afterwards to college-livings. *Mr. Milner* to
Tuing,

Tuing, or *Tewin*, in *Hertfordshire*, where he died, after a short residence in that place. He had the character of a very skilful *botanist*. *Mr. Darby* is now settled at *Whatfield*, I think, in *Suffolk*; and is married to a daughter of the memorable *DR. JORTIN*. He is a man of good learning, and most placid and amiable manners.

And now I am entered on the subject of *Jesus College*, I will mention some of the celebrated characters, that have been educated in our society; not undertaking to specify *all*, who are known to Fame; though, I believe, not many such will be excluded from my list.

The *first* on record is *ARCHBISHOP CRANMER*, the great instrument in the reformation of religion in this country: too well known in our history to need any further notice here. He was twice fellow of the college.

In the *college parlour* is an original painting of this prelate, from which the engravings are taken. It was presented to the
F
society

society by the present *Lord Middleton*, who was educated at *Jesus*; and it came into his possession through his lady, one of the *Cartwright* family, and a lineal descendant from *Cranmer*; a circumstance, which proves the inaccuracy of some modern historian, I forget whom, in asserting that none of *Cranmer's* posterity were now remaining. —*Rapin*, by a strange blunder, makes him an *Oxford* man. Alas! my aunt has triumphed over my mother in many instances. When the famous DR. CONYERS MIDDLETON introduced himself to the keeper of the *Vatican* library at *Rome*, as the public librarian of the University of *Cambridge*, the *Italian* supposed *Cambridge* to be a school subservient to *Oxford*. But, what makes us even, I travelled lately with a young *Popish Priest* from *Ireland*, who askt me, what University we had in *England* besides *London*. I told him *Oxford*, and *Cambridge*. "Indeed!" says he: "I never heard of them before."

There is, I believe, an original painting of *Bishop Alcock* in the college library, from
which

which I have an engraving. He is represented with elevated hands; in a kneeling attitude, in the act of prayer. There is in the picture, which is omitted by the engraver, a label proceeding from his mouth, if I rightly recollect, with this inscription: *Domine! omnia mea tua sunt.* On his right hand reclines a crozier, and by his left a mitre rests upon a tablet. Beneath is written: JOHANNES ALCOCK, *Episc. Eliens. Totius Angliæ Cancellr. Fundr. Coll. Jesu Cantab.* A. D. 1497.

But I must confine myself to the *literati* of a more modern period.

DR. CHARLES ASHTON was Master for the first *fifty* years of the present century. He died at a very advanced age, and lies buried in the *College Chapel*. He is mentioned in *Whiston's Memoirs*, as the last survivor of those Heads of Houses concerned in the dispossession of that Heretic from the professorship of *mathematics*. He was originally of *Queen's*, and chosen thence by the Bishop of *Ely*, who nominates the Master according to the statutes of the

founder *John Alcocke*, *Bishop* of that *See**, in the time of *Henry the seventh*. *Dr. Ashton* was distinguished by simplicity of manners, and universally esteemed one of the best classical scholars of the age, in which he lived; and was greatly respected in this character by the *Coryphæus* in that branch of literature, *DR. RICHARD BENTLEY*. The edition of *Hierocles's Commentary on Pythagoras's Golden Verses*, which goes under the signature of *R. W. (Warren)* was executed by this gentleman. His notes are very learned and judicious, admirably calculated to explain the author; and shew an accurate and extensive acquaintance with the *Platonic* doctrines, and the writers of that school. Since his death, an edition of *Justin Martyr's Dialogues* has been published from his papers by *Mr. Kellar*, formerly *Fellow* of the college, to whom he

* The childish device of this founder, a pun upon his name, *All-cock*; viz. a *cock* perching upon a *globe*, is conspicuous in every part of the college. On one window was a *cock* with a label from his mouth with this inscription: *Εγω ειμι αλεκτωρ*. To whom another, on the opposite side, bravely crows in answer, *Ουτως και εγω*.

bequeathed them ; which is also worthy of great praise. Several of his books are now deposited in the *college-library*, with margins copiously stored with remarks, and particularly *Tertullian*. I have seen these remarks, but not examined them so as to speak with propriety of their merits.

When *Dr. Ashton* kept his *Divinity-Act* for his degree, *Sherlock*, afterwards *Bishop of London* was, if I mistake not, his first opponent ; who said, upon hearing afterwards, that *Ashton* had destroyed his papers, he would have given a hundred pounds to rescue from the flames his *thesis* on the above occasion.

I have an engraving from a picture of *Dr. Ashton*, in the possession of the college, taken after he was dead, in his clerical robes, with this inscription : CHARLES ASHTON, D. D. late Master of Jesus Coll. Camb. and Prebendary of Ely.—The notes also in *Reading's* edition of *Origen de Oratione*, are his : see *Whiston's* Memoirs, pp. 371. 374.

STYAN THIRLBY was fellow and tutor of the college during the mastership of *Dr.*

Ashton. He wrote on the *Trinitarian* controversy in the early part of this century; but is better known to the world, as the editor of *Justin Martyr*; which is indeed an excellent performance. The preface has always been particularly admired by scholars, and is itself worth all the money for which this elegant and useful edition usually sells. It contains among other things a most sarcastical and finished invective against *Dr. Bentley*: at whose impenetrable armour of *cælestial mould*, from an ignominious jealousy, I fear, of his superior acquirements, the critics, both *Oxford* and *Cambridge* men, both aliens and natives, in those days, very generally united in brandishing their *bullrushes*. For it might be said of *Bentley*, as of the shield of the *Trojan* hero;

————— Unum omnia contra
Tela Latinorum.

And our editor in several notes in the body of the work pours out some of the same venom on that incomparable critic; the phantom, that seems to have haunted perpetually

petually the imaginations of these secondary scholars, and disturbed their repose. Among the *three* follies of his life, however, of which *Thirlby* is said to have repented, *one* was, his opposition to *Dr. Bentley*.

Next to him may properly be ranked his admirable pupil DR. JOHN JORTIN: whose character has been lately sketched by the masterly pencil of my friend DR. SAMUEL PARR; and it would be presumptuous in me to think of emulating so great an artist.

Οὐ μὴν διώξω· μένῃ εἴμυι.

Non ita certandi cupidus.

JACKSON also of *Rossington*, the *Arian* controversialist, and *chronologer*, was a member of our society. His reputation is established at least in his latter character. *Dr. Kennicott's* encomium is express, and deserves quotation. It occurs in the *general dissertation*, subjoined to the *Hebrew Bible* of that most laborious and learned editor. *Totam quæstionem de chronologia antiqua, præ criticis aliis, perspicacissimè et accuratissimè (quantum ego judicare valeam) solvit JACKSONUS. Sect. 74.*

FLAMSTED, the celebrated *astronomer*, well known to all the professors of that science.

DAVID HARTLEY, author of a work on Man, which has been for some years growing, and will continue to grow, in fame. Independent of the *Physiological System of Vibrations*, which must be allowed to display a penetration and ingenuity truly wonderful, the moral tendency of this great work, and the arguments therein exhibited in defence of *Christianity*, recommended by that amiable spirit of benevolence and piety, which breathes through every page of the performance, entitle this production to universal notice and veneration; and render it extremely worthy even of their attention, who may not feel themselves interested in the general theory, which it professes to establish.

And here I will beg leave to ask the author of that life of *Hartley*, prefixed to the late edition of his works, with what propriety and consistency a man, who "was restrained by some scruples, upon a closer consideration of the conditions
" attached

“ attached to the *clerical* profession, which
 “ made him reluctant to subscribe the
 “ thirty-nine Articles ;” how such a man, I
 say, can be “ a well-affected member of
 “ the *Church of England*, approving of it’s
 “ practical doctrines, and conforming to it’s
 “ public worship?” It is almost certain, that
 his principal objections must have been
 against those points, which enter so gene-
 rally into the texture of the public prayers ;
 and as for the *practical doctrines* of the
Church of England, they are the practi-
 cal doctrines of every *other* church ; that
 is, the leading precepts of morality and
 religion. Such indeterminate and com-
 prehensive assertions wear too much an ap-
 pearance of artifice and dissimulation ; and
 will be deemed even by the candid a dis-
 ingenuous effort in a son of *orthodoxy* to
 include this most amiable of men, whose
 memory I love and venerate, within the
 pale of his own communion. *Mr. Hartley*,
 (for so I shall call him, as he and his fa-
 mily seem to have set a higher value on his
Cambridge degree in *Arts*, than his *medical*
distinction of the same kind) like most other
 dissatisfied

dissatisfied members of the *Establishment*, unwilling to join the *Dissenters* of any description from an abhorrence of their mode of worship, acquiesce in attending the services of the Church of *England* in preference to an absolute relinquishment of the public profession of *religion* altogether. But a person of this description can be *well-affected* to his *church* in no other sense, than a *physician* is well-affected to his patient, in wishing it different from what it is ; in desiring alteration and amendment. These transient observations have their origin in a love of truth and honesty ; in a desire to see every fact delineated in it's proper colours. Had *Hartley's* plan of life led him to enter more minutely into the *theological* discussions of those days, and his profession interested him in the avowal of his *Creed*, there can be no doubt, but so exalted a mind and so virtuous a heart would have rested in nothing short of a public and explicit declaration of his sentiments ; a renunciation of the doctrines of that *church*, to which he was so well-affected ; and a conduct conformable thereto.—Who can
 look

look on the delightful image of his person, prefixed to his work, without powerful emotions of love and admiration for the original? His *human face divine* appears the residence of all that is good and great. It exhibits the intuition of genius, made venerable and lovely by a mixture of sweetness, modesty, gentleness, and complacency, beyond description.

My *catalogue* of literary worthies will be closed with LAURENCE STERNE, more known to vulgar fame than the illustrious character, which we have been contemplating. Oh! that the sentiments of benevolence and pity, which adorn his writings, had been transferred to the embellishment of his life!

I might mention MR. FAWKES, the translator of *Apollonius Rhodius*, *Theocritus*, and *Anacreon*; the author also of some original poems, not destitute of merit: and MR. NEVILLE, no unsuccessful modernizer of the *Latin Satyrists*: but they would scarcely be deemed worthy of a station in the class of distinguished worthies. Some of the imitations, however, of the latter gentleman

man have a degree of ease, gracefulness, and vivacity, which render them extremely worthy of perusal.

In the chapel of *Jefus-College*, which was originally a *Nunnery*, are several monuments of very high antiquity. One bears date either 1215, or 1251, I do not recollect which ; with this inscription :

Moribus ornata jacet hic Bonaberta Rosetta.

There is one inscribed 1007, to the memory of a *prior*,—*hujusce loci prior*, says the stone ; and therefore was probably transferred to this chapel at the dissolution of *Barnwell Priory*, the ruins of which are still in being, within three-quarters of a mile from the college.

The college itself is rurally situated at some distance from the body of the town, on the *Newmarket-road*, and is admirably calculated, from the fields and gardens, with which it is encompassed, for pleasing and peaceful contemplation. *James I.*, of whom more quaint and humorous sayings are recorded than almost any prince, observed, after passing some days at *Cambridge*,

bridge, with characteristic propriety, that were he to live in the university, he would pray at *King's* (the chapel of which college has no parallel in the universe for curiosity of architecture and *Gothic* beauty), eat at *Trinity*, (a college remarkable for it's fine hall), and STUDY and SLEEP at *Jesus* *.

As

* A stream of dirty water runs between this college and *St. John's*; and it is said, that *Herring* (afterwards the *Archbishop*) slipt down the bank, and fell flat along the mud. A wag, passing by at the time, exclaimed: "There *Herring*! you are in a fine pickle now!" A *Johnian*, to which college the immemorial privilege of punning had been conceded in the *Spellator's* time, and consequently a disposition to be pleased with puns, went home, laughing all the way most immoderately at the joke. Some of his fellow-collegians enquiring the cause of such merriment, "I never heard," said he, "a better thing in my life. *Herring* of *Jesus* fell into the ditch in their piece, and an acquaintance said, as he lay sprawling," "There *Herring*! you are in a fine condition now!" "Well! where is the wit of that observation, pray?" "Nay; I am sure it was a good thing, when I heard it."

And, whilst I am reminded by this facetiousness of another humorous incident, connected with our college, let me relate it to the reader. One of the masters in the last century was a *Dr. Boldero*, who lies buried in the chapel. This gentleman had been treated with particular severity during the *Protectorate*, for his attachment to the royal cause, in which also the *Bishop of Ely* at that time had been an equal

As soon as I was settled in college, I resumed my *classical* studies, which had suffered a long suspension by a most severe illness, a putrid sore throat and fever, fatal to multitudes at that time, and by a vacation of several months. Our college lectures in *algebra* and *logic* were odious to me beyond conception; and I am persuaded by experience, that *logic* and *metaphysics* are by no means calculated for those early years: upon which point I shall have occasion to descant in connexion with a future juncture

equal sufferer. On a vacancy of the Mastership, *Boldero*, without any pretensions to the appointment, in plain *English*, plucks up his spirits, or, in *Homer's* language, *speaks to his magnanimous mind* *, and presents his petition to the *bishop*. "Who are you?" says his lordship. "I know nothing of you. I never heard of you before." "My Lord! I have suffered long and severely for my attachment to our royal master, as well as your Lordship has. I believe your Lordship and I have been in all the *gaols* in *England*." What does the fellow mean? Man! I never was confined in any prison but the *TOWER*." "And, my Lord!" said *Boldero*, "I have been in all the rest myself."—The Bishop's heart relented, and he good-naturedly admitted the claim of his petitioner.

* ——— πῶς πρὸς ὁ μεγαλήτορα θυμῷ.

——— FORTEM hoc ANIMUM tolerare JUBEBO.

HOR.

of my life, and therefore omit a further disputation here. As to the elements of *geometry* and *algebra*, these are in themselves so extremely plain, so accessible to every capacity, and carry with them such beautiful and engaging evidence, TRUTH in her very essence! that I can scarcely account for an indisposition to such theories, but from a defect of judgement or dexterity in the teacher. So enamoured, however, was I with the beauties of *classic ground*, that no considerations could prevail upon me for some months to step out of this flowery path into the regions, intricate as they then appeared, of *science* and *philosophy*. I endeavoured, but in vain, to prevail upon myself to open *Euclid*, the OLD CARPENTER! as one of our year, like myself, a *mathematician by compulsion*, was wont to call him in derision. At last, however, *emulation* effected, what *reasoning* and *inclination* were unable to accomplish. Upon hearing that several of my contemporaries had already made a considerable proficiency in *geometry*, I resolutely sat down to encounter this formidable adversary,

fary, with all the assiduity that I could bear, and all the faculties that I could summon.

It is observed at *Cambridge*, and is generally true, that the hardy progeny of the *North*, from *Cumberland*, *Westmoreland*, and the remoter parts of *Yorkshire*, are usually the profoundest proficient in *mathematics* and *philosophy*. MRS. BARBAULD, a lady of an excellent genius, which she has condescendingly employed to the noblest ends, in exciting infancy to virtue, and maturer years to a love of freedom, somewhere sings,

And souls are ripened in our northern sky.

But I need not recur to this *hypothesis* for a solution of the point in question. A previous foundation for the superstructure of academical pursuits is usually laid in the schools of those *northern* parts of the country; and, independently of that provision, this portion of our youth, generally speaking, have been so rudely educated in *classic* learning, in a style so unattractive and inelegant, as makes them appear, in contrast with their polished brethren from the public

lic seminaries of the south, mere *caprimulgi* and *fossfores*. They naturally, therefore, turn their attention to those objects, which afford an equal prospect to their ambition : and become sedulous, to a superior degree of industry and perseverance, in their endeavours to counterbalance by pre-eminent excellence in their own province, the almost irremediable deficiencies of education : as a genuine taste for the beauties of composition is, I think, rarely found, where it was not instilled by an accomplished preceptor at an early period. The reasons of this truth (for such abundant experience has proved it to me) may, I believe, be suggested without much difficulty.

The ideas, communicated in early years, leave not only a more *lasting*, but a more *pleasing*, impression on the mind, so as to be tenaciously cherished in after life with all the prejudice of habitual attachment. They receive such accessions of strength, by a slow indeed but perpetual reinforcement, as ultimately amount to a considerable sum, at a time, when the uninitiated are perfect

strangers to these enchantments of sensibility and taste. The memory too is the first faculty, which we exercise to any extent with profit, and is successfully and delightfully employed in laying up her treasures through this early period; for the flowers of *classic* ground, which invite her access, are numerous beyond computation, and breathe a fragrance to which no language can do justice.—Besides, at a more advanced stage, the mind becomes capable of *moral, political, and mathematical* investigation with success; and turns with horror from the indispensable drudgery of acquiring language, by turning over day and night, the *dictionary* and the *lexicon**: or, if this slavery be endured from some urgent consideration of expediency, the profit is in no wise proportionate to the exertion. We are now become impatient of acquiring ideas by such a tardy process; and but little benefit results from *unwilling*

* — Nil sine magno
Vita labore dedit mortalibus.

HOR.

labour.

labour. The student toils through his task with reluctance, and therefore with fatigue; according to the exquisite *oxumoron* of the Prince of Poetry :

Εκὼν ἀενοῦντι γὰρ ὁυμῶν.

In the spring of some year about this time, which I do not precisely recollect, I past a *week* or *two* at my father's house in *Richmond*, when the *Powder-mills* on *Hounslow-Heath*, about *three* or *four* miles distant, blew up one morning with such a succession of tremendous explosions, as were never experienced before. The blowing up of single mills was no uncommon incident in that neighbourhood, and occasioned no alarm; but this repetition of dreadful shocks produced universal consternation. The inhabitants ran from their houses with precipitation: most supposed it to be an *earthquake*; and many, whose consciences smote them for their sins, had no doubt but the final consummation of human things was at length accomplished. The master of an *alehouse*, in our part of the village, both a *publican* and a *sinner*,
G 2
began

began a rapid gabbling of the *Lord's Prayer*; his wife joined him with as eager a recital of the *Creed*; and the *maid-servant* completed this *trinity* of devotion, by an incessant application of a clenching *Amen* to the penitentials of her superiors.—The landlord of a principal inn, who was in bed, at the time, rang hastily for the servant: enquired the cause of the horrible concussion; and, on being told it was an *earthquake*, “Bring me,” says the sudden devotee, “a *Prayer-Book* instantly.” The servant soon returned with this *manual* of devotion; but brought, at the same time, the comfortable intelligence, that it was only the *Powder-mills* at *Hounslow*. “Oh!” then,” says his master; take back again “the *Prayer-Book*.”

Coelum tonantem credidimus Jovem
Regnare.

Few incidents, conducive either to the instruction or entertainment of the reader, occurred during the *two* first years of my residence at college. I pursued my *mathematical* and *philosophical* studies, with a
stated

stated mixture of *classical* reading, through the whole of this interval; except when a strange fastidiousness, for which I could never account, and which has been a great hindrance to my improvement through my whole life, took a bewildering possession of my faculties. This impediment commonly recurred in the spring of the year, when I was so enamoured of rambling in the open air, through solitary fields, or by a river's side, of cricket and of fishing, that no self-expostulations, no prospect of future vexation, nor even emulation itself, could chain me to my books. Sometimes, for a month together, and even a longer period, have I been disabled from reading a single page, though tormented all the time with the reflection, without extreme restlessness and impatience. As a counterpoise to this constitutional inconvenience, I made the best use of time, when my inclinations were compliant; but seldom to the neglect of plentiful recreation and stated exercise, to which I religiously attended. I rose, almost without exception during a *five* years continuance at college, by *five* o'clock, winter

G 3

and

and summer ; but never breakfasted, drank tea, or supped *alone* half a dozen times during all that space ; enjoying society, from the first, beyond measure, as a most delightful and rational relief from study. Nevertheless, abundance of time and labour was misapplied by me in this career of laborious ambition, for want of a private tutor to direct and superintend my studies : an advantage, which most of my contemporaries enjoyed, and of which I was not wholly destitute for some *months* before my degree, from the friendship of MR. MOUNSEY, lately elected Fellow of the College, from *Peterhouse* : on whose *abilities* his numerous acquaintance will reflect with more pleasure than on his *life*. But his virtues were disinterestedly benevolent, and his vices chiefly prejudicial to himself. *May he find mercy of the Lord in that day !*

As I enjoyed at college the attachment of some firm and amiable friends, the dear companions of those departed hours, which transport even at this distant recollection ; so my enemies, if not numerous, were active
and

and malignant. I cannot ascribe these operations of ill-will solely to a jealousy of literary attainments beyond the mediocrity of their progress, though this undoubtedly was one source of enmity in their breasts; but rather to an appearance, (for it was merely an *appearance*, but perhaps not easily distinguishable by an undiscerning or unkind observer) of considerable vanity and self-conceit. This semblance of these alienating properties was exhibited in a perfect frankness and simplicity of disposition; which has always induced me to speak of things as they *are*, without dissimulation and without restraint: to disapprove, where I seemed to see reason for disapprobation*; and to estimate my own acquirements with as much impartiality as those of other people. It always appeared to my mind not only a violation of *truth*, but an act of *ingratitude* to the *Giver of every good gift*, to dissemble or

* Sic sum, neque me mutare possum, neque profectò valdè cupio; quanquàm non sum nescius, quanti aliis hic animus steterit; qui quidèm causæ nihil dico, quin arrogantia ab omnibus appelletur. THIRLBIUS PRÆF. IN JUST. MART.

disparage those qualifications, which I was conscious of possessing : and I esteemed it not *folly* only, but a *fraud*, to bestow on ordinary proficient in learning and in virtue, from a silly affectation of modesty on one hand, or an irresolute insipidity on the other, those commendations which were only due to the genuine possessors of those valuable acquisitions. These dispositions, uncorrected or unimpaired, as best pleases the reader's taste, have accompanied me through life : these domineer in my constitution to this very hour ; and have been invariably productive of the same antipathies in low-minded individuals, and the same ungenerous misconstruction of my sentiments and conduct : without the alienation of a single attachment, whose loss I had reason to regret on the score either of intellectual or moral worth *.

May the brave, the magnanimous, and the disinterested spirit, continue to be my friends ! and let my enemies, if I must have

* *Recluso pectore patebat insidiantibus multis : undè rumorū aucupes subito extitere complures, ferinis moribus appetentes.*

AMM. MARC.

enemies,

enemies, be the coward, the sycophant, and the venal !

In the *third* year of my residence, an inviting object presented itself to my ambition, but it was the delusive *rainbow*, which receded as I ran to grasp it. To my friend RENELL of *King's*, now a *Prebendary* of *Winchester*, a youth at that time of distinguished learning, animation, and sensibility, in union with uncorrupted manners and an amiable heart ; I exclaimed feelingly in the anguish of disappointment,

Dura rudimenta ! et nulli exaudita deorum
Vota precesque meas !

Dr. Browne, the physician, had left *three* medals, each of *five* guineas value, to the best *Greek ode* after the manner of *Sappho*, the best *Latin ode* after the manner of *Horace*, and the best pair of *epigrams*, one upon the model of the *Greek Anthologia*, and the other of *Martial*, for *Undergraduates*. As this was the last year of my capacity to be a candidate, I set myself to work ; and wrote an exercise for every prize.

prize. My *epigrams* and *Greek ode* were very deservedly banished from the regions of *Parnassus* to the shop of the *Lemnian* god, for that *ordeal*, which becomes these illegitimate productions of the *Muses*.

Ἡφαιστε, προμολ' ὦδε· Θέτις νυ τι σείο χατίζει.

But my *Horatian* attempt deserved a better fate, and was allowed by the friends of both parties a decided superiority over the triumphant composition. But the suspicious reader will naturally be desirous to know the motives to an unjust determination in this case. I will endeavour to satisfy his curiosity by some plausible suggestions upon the point. *Dr. Cooke*, then and at this day *Provost* of *King's*, was a leading man in all these decisions, which, as in this instance, usually reside in the breasts of *three* or *four* judges. He had been formerly master of *Eton-School*, and was, to a certain degree, an exact and elegant scholar; but by no means remarkable, as I could discover even at that early period. His voice, which might deservedly claim very great respect, was suffered to domineer, and
that

that against the judgement of others, on these occasions. His son, a scholar of *King's*, was a candidate for the prize assigned to the *Latin ode*; and, from circumstances then occurring, it appeared morally certain, that he had seen his son's exercise, contrary to the direction of the founder, and the rectitude of such transactions. The master of *Magdalen* was either *Vice-Chancellor* that year, or acted for him; and the prizes were adjudged, whilst *three* or *four* of the umpires walked up and down the grass-plot in the court of that college, after so brief and perfunctory a conversation, as sufficiently confirmed a friend of mine, who overheard them from the window of his room, with what little discussion this prejudiced case was irrevocably settled. To enable those who may think me blindly partial to the qualities of my own progeny, and unjust to the merits of my rival, to accommodate their sentiments between my vanity, and the Provost's deficiency in taste or justice, I will subjoin my performance with some trivial variations.

In

In Memoriam G. BROWNE, M. D.

URGERE pergis triste negotium,
 Mortalibusque illudere credulis,
 Fortuna? pergis temperare
 Lætitiâ, malè fida, luctu?

Solosne, quotquot moribus aureis
 Vivunt, recidis?—Desine, desine
 Cæci furoris! lenitatem.
 Disce, vices miserata nostras!

Ergone frustra scire dedit suas
 Artes Apollo? nec tibi profuit
 Fontemque non expalluisse
 Pœonium, laticesque sanctos?

Mors ipsa, Morborumque satellitum
 Grex multiformis, magna superbiunt:
 Caliginosæ ter cavernæ,
 Ter Stygii fremuere fluctus.

Quin et, ruentùm tam trepidus modò
 Rerum saluti, solvere Dis, videns
 Frequentiores ire turmas,
 Horribili rigida ora risu.

Fati caveres ah! quotiès minas
 Non auspicatas infatiabilis!
 Ah! quot salutaris barathro
 Tartareo manus invideret!

Expreffit herbis illa salubribus
 Succos, potentes membra doloribus
 Levare; quas vel monte verno
 FLORA fovet riguâve valle.

Febrem

Febrem æstuosam prospera leniit
Molli medelarum violentiâ :
Artus tumescentes resectos
Sensit aquæ moribundus Hydrops.

Infanientem latiùs impetu
Pestem repressit : tot minor artibus,
Spissam * latebris advolavit
Pulsa Lues, sua regna, Noctem.

Nymphæ redivit deciduus nitor,
Honorque notus pallidulas genas
Illuminavit, gratiæque
Purpureæ veterum rofarum.

Vidit cadentem Phœbus ; et, " Heu ! rapit
Te," clamat, " Orcidura necessitas !"—
Vultuque rejecto, fluentes
Figit humo lachrymis ocellos.

Vidère Musæ : sed neque, plurimus
Quamvis doleret, Pieridum chorus
Rebus caducis subvenire,
Nec potuit, tua cura, Phœbus,

Primùm mederi tunc nihil efficax,
Ars te fefellit : flebiliter stetit
Illachrymans, obmutuitque
Sollicito MEDICINA vultu.

Quin fata laudes, usque superstites,
Suprema vincent, temporis et minas :
Quin nomen extendent in omnes
Granticolæ populos Alumni.

* Pl. cxi. 6.

Dum turba vatū dulce canentium
 Ripas pererrat, CAMUS ab humido
 Frontem recessu sublevabit,
 Tectus arundinibus capillos;

Undisque volvens mollior, audiet
 Non desinentū carmina, "Tu frui
 " Das otio Grantæ salubri;
 " Tu refides agitare chordas.

" Totum, Latinæ quod lyricis modis
 " Musæ vacemus, muneris hoc tui est.—
 " Quid, nominis multi Umbra! tantis
 " Pro meritis tibi largiendum?

" Tu mitis, unum quod potes, accipe;
 " Grati, quod unum possumus en! damus;—
 " Hoc lachrymæ munus;—sacratam
 " Accipiant lachrymam favillæ!"

I was a regular attendant, more so than any, I believe, of my contemporaries, on the *sermons* at *St. Mary's*; but have no particular reason to congratulate myself at this day either upon the abundant pleasure or improvement, which I reapt from these lectures. I was present when DR. LAW, the late *Bishop* of *Carlisle*, on a *fifth* of *November*, preached that sermon, which is mentioned by my much respected friend DR. DISNEY, in his *Memoirs* of DR. JEBB.

That

That memorable prelate, then beyond the term assigned by *David* for the customary extent of human life, acquitted himself with an elocution, audible, animated, and distinct, beyond the exertions of most *young* men; and displayed, with the utmost clearness and conviction, the imperfections of our *first* reformers and of their *reformation*.

I heard DR. OGDEN also preach most of those discourses, which were afterwards made public. His manner, and person, and character of composition were exactly suited to each other. He exhibited a large black, scowling figure; a lowering visage, embrowned by the horrors of a sable periwig. His voice was growling and morose; and his sentences desultory, tart, and snappish. His sermons are interspersed with remarks, eminently brilliant and acute, but too epigrammatic in their close. They display that perfect propriety and purity of *English* diction, that chastized terseness of composition, which has scarcely been equalled by any writer. Like *Cicero*, he wants nothing to *complete* his meaning: like *Demosthenes*, he can suffer no *deduction* without essential

essential injury to the sentence. He was a good *scholar*, a liberal-minded *Christian*, and an honest *man*.

His uncivilized appearance and bluntness of demeanour were the grand obstacles to his elevation in the *Church*. He kept a public act for his *doctor's degree* at the installation of the *Chancellor*, the late *Duke of Newcastle*, in 1749, with distinguished applause. The *Duke* was willing to have brought our divine up to court, to prefer him; but found, as he expressed it, that the *Doctor* was not a *producible man*. HALLIFAX, the late *Bishop of St. Asaph*, was a passionate admirer and close imitator of DR. OGDEN. They were in company during the last *French* war but one, and the conversation turning upon the politics of the day, mention was made of some fresh event, I think the capture of some town. *Hallifax* enquired, "Who had taken it?" As this question implied the utmost ignorance of the state of the war, and all its circumstances at that time, OGDEN, shocked at such inattention to public transactions, lifted up his eyes, turned away his face with disdain,

disdain, and growled, "What an idiot!"—Which furnishes no bad specimen of the *Doctor's* plainness of rebuke *.

The common exhibitioners at *St. Mary's*, were the *hack* preachers, employed in the service of defaulters and absentees. A piteous unedifying tribe!

From eloquence and learning far remov'd,
As from the centre thrice to th' utmost pole.

Memory recalls two happy specimens of rhetorical ability: one remarkable for a convincing perspicuity of argument and felicity of illustration; and the second for a rich exuberance of eloquent expression.

"We may as well expect to see without eyes," says this persuasive orator, "hear without ears, and walk without feet, as

* One of his singularities was a fondness for good cheer, with an excessive appetite; and his failing, an immoderate indulgence of it. But let the memory, reader! of this deficiency in a worthy character perish with him, like the body, and the *good things*, which it consumed: nor do thou refuse to join me in the charitable wish of the facetious bard:

O'er his urn may thyme, mint, and sweet marjoram wave;
And fat be the gander that feeds on his grave.

“to get to heaven without knowing the way.”

“Let us pray, therefore, unto God, that he would graciously aid, help, and assist us in all our endeavours and undertakings.”

All the time previous to my degree I was longing, with inexpressible impatience, for such a portion of emancipation from the *academical* studies, in which interest and ambition then engaged me, as would allow me some leisure for *theological* enquiries: a branch of learning, which my love of important truth, and native seriousness of disposition, had ever represented to my mind, as the essence of literary enjoyment. During the long vacation of 1775, I indulged myself in a *three* weeks relaxation from the severity of study at my father's house in *Richmond*. Still, however, wanting employment when I was there, and falling upon *Lyons's Hebrew Grammar*, I set myself with diligence to the acquirement of the *Hebrew* language. For *four* or *five* days did I puzzle myself with that intolerable book, not aware of the abominable stupidity, a stupidity which no words can sufficiently stigmatize! of learning
that

that language with the *points*. Most fortunately, however, for me, my father dined one day with *Daniel Wray, Esq;* of *Richmond*, a well-informed man, who had been educated at *Cambridge*, and was an excellent linguist. I made known to him my embarrassment respecting the acquisition of the *Hebrew*. He expatiated on the extreme absurdity of attending to the *points*; lent me *Mascliff's Grammar*, and, in ten days time, I had read in my father's *Polyglott*, by the help only of *Buxtorf's Lexicon*, nine or ten of the first chapters in *Genesis*, without much difficulty, and with infinite delight. From that hour I kept up a constant cultivation of the *Hebrew* *; without some know-

* In a little work, called *Directions for the Students in Theology*, I have sufficiently disclosed the facility of that method, which I pursued; and shall, therefore, say no more in this place. Notwithstanding this undeniable preference, many still prefer their old *mumpsimus* to our new *sumpsimus*. The chief motive for the recommendation of points, in those who understand them, is most obviously pride. They are not fond in the first place, of acknowledging themselves mistaken; and in the next, they cannot prevail upon themselves to reject as useless, what has cost them so much pains in the acquisition.

Nec quæ
Imberbes didicere, senes perdenda fateri.

ledge of which tongue, no man, I venture to affirm, can have an adequate perception of the phraseology of the *New Testament*.

Jamque dies, nî fallor, adest, quem semper acerbum,
Semper honoratum, sic di voluistis ! habebo :

or, in plain *English* prose, it was January 16th, 1776—"the great the important day," in which the fruit of all my application was to be fame or disappointment. *Seventy-five* of us took our degrees that year : the best of the number but moderate proficient, and infinitely inferior to our immediate predecessors, and to those who succeeded us, in the highest posts of honour. For my own part, though I set inestimable value on the general conceptions, which I had then acquired, I felt within me no proper relish for these sublimities of knowledge, nor one single spark of real inventive genius. But happy that man ! who lays the foundation of his future studies deep in the recesses of *geometry*, "that purifier of the soul," as *Plato* call'd it ; and in *mathematical* philosophy : compared with whose noble theories, I make no scruple to declare, our
classical

classical lucubrations are mean and grovling, undignified and destitute of beauty. What subject of human contemplation shall compare in *grandez* with that, which demonstrates the *tranjectories*, the *periods*, the *distances*, the *dimensions*, the *velocities*, and *gravitation* of the planetary system; *states the tides*; adjusts the *nutation* of the earth, and contemplates the invisible *comet* wandering in his *parabolic* orb for successive *centuries* in but a corner of boundless space?—which considers that the earth's diameter, of *one hundred and ninety millions* of miles in length, is but an *evanescent point* at the nearest *fixed star* to our system;—that the first beam of the sun's light, whose rapidity is inconceivable, may be still traversing the bosom of boundless space? Language sinks beneath contemplations so exalted, and so well calculated to inspire the most awful sentiments of the GREAT ARTIFICEER; of that WISDOM, which could *contrive* this stupendous fabric; that PROVIDENCE, which can *support* it; and that POWER, which could launch from it's hand

bodies of a magnitude so prodigious, into their orbits !

~~But I lose~~

Myself in him, in light ineffable:

Come then, expressive Silence ! muse his praise !

Moderate, however, as my attainments were, I had the honour of nomination to the *second* post ; though the *Emanuel* men, who furnisht the *Vice-Chancellor* that year, and the *Proctor*, by an unhandsome artifice, interposed the *four* gratuitous *Honorati* between their hero and myself, to make the distance more conspicuous ; contrary to the practice of some preceding years, and, I believe, to the practice ever since. Whoever might suggest this expedient, I mean not the least reflection on the *Vice-Chancellor* DR. FARMER, who has been forward on various occasions to praise and to befriend me ; and the *Proctor* was DR. BENNETT the present *Bishop* of *Cork*, who has testified his regard for me with uniform benevolence.

The reader, not acquainted with our *University*, must be informed, that the *Duke* of
Newcastle

Newcastle at the commencement of his *Chancellorship* about *forty* years ago, attempted to provide a *check* rather than a *discouragement* of the propensity to *mathematical* and *philosophical* pursuits, by giving *two classical* medals yearly to the best proficient in the ancient languages; but with this condition, that no *Bachelor of Arts* should be qualified to become a candidate, who had not attained a certain eminence in the predominant occupations of the place: thus judiciously exciting our youth to a due mixture of these different departments of useful literature. It so happened, from the *modesty*, rather than the *insufficiency*, of our contemporaries, as the subsequent transactions manifestly shewed, that the whole *twenty-eight* in number, entitled by their degrees to contest these prizes of the *Chancellor*, retired from the field, except MR. now DR. FORSTER, Master of the *Free-School* at *Norwich*, and myself. He was, I make no scruple to affirm, a better scholar probably than his competitor; and accordingly our examiners with justice presented this gentleman with the *first* me-

dal *, and I came in for the *second* of course, because there was nobody else to have it. But then it must be mentioned in my favour, that he was much older than me, *three* years at the least, having been superannuated at *Eton*; and had consequently enjoyed many more advantages of education, and for a greater length of time. But I dwell on this topic more particularly with a view of shewing the great unfairness, which private attachment, or zeal for a particular college, is apt to introduce into these *academical* determinations, to the sacrifice of equity, the discouragement of learning, and the depression of enterprising genius. *Forster* was

* There was, however, some little room for suspicion even in this case, both from what DR. FARMER the Vice-Chancellor said to my friend the BISHOP of CORK afterwards, and because *Forster* was an *Eton* man, and to such the *Provost* of *King's* was reputed to be partial; independant of an old grudge, which he bore me for presuming to call in question a silly notion of his respecting the last foot of an *hexameter*, at one of the *annual* examinations of our college. And on this occasion of sitting for the medal, his behaviour was rude and barbarous, at a time when my spirits were wounded by the recent death of my father; some event of which nature my dress would have pointed out to any man but a pedant lost to observation, and destitute of sensibility.

undoubtedly

undoubtedly ranked much too high in the scale of honour for degrees; his contemporaries of his own college acknowledged it with a knowing smile significant of the purpose: and, in all probability, he did not deserve a station, that qualified him to be a candidate for the medal, but was *injuriously* to others, and *ignominiously* to himself and patrons, thrust up for the sole purpose of this rapine. At that time too the *Johnians*, when the loss of their zealous master, *Dr. Powell*, was but recent, had not yet relaxed their claims and eagerness for universal preference, not unsuccessfully asserted for some years previous to our own. I well remember a merry passage touching this gentleman during the examination for our degree. The *three* first classes went to the *Moderator's* rooms at *Clare-Hall* to solve *problems* in the evening. Here my antagonist acquitted himself in no sense of the word *problematically*; but ingenuously confessed, like an honest man, that he knew nothing at all of the matter. However, with good humour and a kind attention to the convenience

convenience of his associates, he condescended to assume in our favour the office of the *whetstone*:

——— fungar vice cotis, acutum
Reddere quæ ferrum valet, exors ipsa secandi:

and occasionally threw *light* upon the mysterious subjects, which too closely engaged the attention of the rest to allow even a moment for such interruption, by—SNUFFING THE CANDLES.

There are also at *Cambridge* two other prizes for the best proficient in *mathematics* and *philosophy*, among the new *Bachelors of Arts*, left by DR. SMITH, the celebrated *Master of Trinity-College*, well known to the scientific world for his treatises on *Optics* and *Harmonics*. These prizes of course usually fall to the lot of those *two wranglers*, who have been adjudged, in the previous examination for degree, to the most honourable stations of the year. But it so fell out in our year, that one of our best men was prevented by indisposition from passing the former trial, and another was

deemed

deemed by his college to have been injuriously superseded by myself * and the rest, who were preferred to him. My friend *Pretyman*, at *that* time I mean, now *Bishop of Lincoln*, who had exerted himself with great earnestness in my favour, was very urgent with me to appear among the competitors for these prizes in question. But I represented to him, that one of the *three* had already been pronounced my superior, and that I had readily acquiesced in the decision; that the other *two* were my particular friends; and, though a presumptive judgement only could be formed of their merits, I verily believed *one* of them to be clearly beyond myself, and the other not much, if at all, inferior. The truth is, I was a mean proficient in the higher parts of *Algebra* and *Fluxions*; for the former of which branches I never had much relish: and I thought myself exceedingly fortunate in

* I was awkwardly affected by this incident: the gentleman, thus supposed to be misplaced, was one of my most intimate friends. No alteration, however, took place in our attachment or intercourse, which continued till I left college with uninterrupted good-will, without any mention of this untoward circumstance.

faring

faring so well thus far, and was strongly apprehensive that my laurels, so green and flourishing, might be scorched in the heat of this new rencounter ; where, in any event, I might *lose* honour, but could scarcely expect to *gain* it. In short, I was very glad by *any* argument to extricate myself from this perilous dilemma, and to rest from my contentions.

As soon after my *degree* as the *statutes* of the college, and the previous preparations would allow, I was elected *Fellow*, on the nomination of the Master and Fellows, by DR. EDMOND KEENE, *Bishop* of *Ely*, at his house in London, April 16, 1776, in the Fellowship vacated by the marriage of my tutor *Mr. Milner*, the very same Fellowship for which my father had been nominated with *Mr. Milner* *thirty* years before. The Society, from an honourable opinion of my diligence in study and my exact attention to the laws and discipline of the college during the entire period of my novitiate, had kindly entreated the visitor to keep this Fellowship vacant for me beyond the customary

tomary time; an indulgence, which gave my father unspeakable satisfaction; for he did not live to see me reap the advantage of it.—Indeed with respect to regularity, my attendance at *Chapel*, the main point with us, was so uniformly punctual, that I sometimes took the liberty of missing in an evening, a step, which would have inevitably brought a *jobation* upon any other *Undergraduate*: persuaded as I was, that our Master would conclude from my general exactness, that some reasonable cause of absence had intervened, and would therefore suspend his reproof; which, I never incurred, though not without offence, in a single instance.

DR. JOHN JEBB, that true son of liberty, civil and religious! the conscientious patriot! the zealous and intrepid promoter of the best interests of mankind! I had fixed upon for my *mathematical* tutor in the beginning of the year 1775: and, through the interference of our common friend MR. TYRWHITT, then Fellow of our College, he listened to my solicitation. But I did not attend him longer than a *week*; his avocations, and a disinclination on his part to lecture

lecture in the higher departments of *mathe-*
matics and *philosophy*, dissolved this con-
 nection. And I will take this opportunity,
 on the mention of DR. JEBB and MR.
 TYRWHITT, to correct a mistake, which I
 know has been prevalent among my ac-
 quaintance; that I was seduced from the
 paths of *Orthodoxy* by the voice of these
*charm*ers; who are supposed, like the *Pha-*
risees of our Saviour's time, to have *com-*
passed sea and land to make one *profelyte*;
 or, to adopt a comparison, that will better
 harmonize with the ideas of those censorious
 furrners, to have *gone about, like roaring*
lions, seeking whom they might devour. It
 is not improbable, (but of this I have no
 particular recollection) that the *example* of
 such respectable characters, occupied in the
 search and the profession of religious truth,
 might apply *spurs* to the *willing courser*;
 as it certainly excited, with the publications
 then current, a variety of conversation and
 debate upon the controverted points in
Theology, among the *Undergraduates*. But
 their influence over my mind went no fur-
 ther. I soon found the truth to lie upon
 the

the surface; and was persuaded that a *single* eye of any acuteness, purged from those films of habitual acquiescence, which are superinduced by the operations of *timidity*, or the suggestions of prudence, could never be a very long time in making the discovery: and then my constitutional frankness and intrepidity would instantly impel me to the *practical* profession of it*.

And here a comical incident recurs to memory, respecting that *scraping* of the *Proctor*, mentioned by *Dr. Disney* at p. 58 of the *Memoirs* of *Dr. Jebb*. I myself was one of the offending gallery; but whether an offender or not, I will not say, for I do not recollect; though too prone to mischiefs of that nature. After a few names had been taken down, comes *Mr. Homer* of *Emanuel*, lately dead; a gentleman distinguished as the editor of several *classic* authors, and much more honourably by a virtuous life, and by a conscientious resignation of his *fellowship* rather than subscribe the *articles* for his *degree* of

* *Haud cuius promptum est murmurque humilesque susurros
Tollere de templis, et aperto vivere voto.*

PERSIUS.

Bachelor

Bachelor in Divinity, indispensable to the Fellows of that foundation *. "What is your name, Sir?" said *Purkess*, I think, the other *Proctor* (who, by the by, I thought had been the person *scraped*). "HOMER of *Emanuel*."—"Sir! you are attempting to impose upon me. *Homer* do you say?" "Yes, Sir; *Homer* of *Emanuel*." "Very well, Sir."—After *two* or *three* more names comes a gentleman of my year, *Mr. Pindar* of *Queen's*. "Your name, Sir?" "PINDAR of *Queen's*." "Sir! I will not be insulted in this manner. I insist upon it, Sir! that you tell me your name." "My name, Sir! is PINDAR of *Queen's*." "Sir! this usage

* I have been informed, that the society entertained so great a respect for their worthy member, as to have expressed a willingness to re-elect him Fellow *de novo*; but found this measure inconsistent with their statutes. I am acquainted with such striking instances of liberality in their Master DR. FARMER, towards those of whose integrity he is convinced, however opposite their sentiments, as makes this report highly credible to me. And surely the facts were extremely honourable to both parties. We may apply to this occasion the words of *Cicero*: *Dignus imperator legione Martia; digna legio imperatore*. These are the dispositions of reciprocal accommodation to the consciences of each other, that fulfil the laws of humanity and the gospel, and constitute the chief blessings of society.

cannot

cannot be borne. It is contumacy indeed."
 "My name is PINDAR of *Queen's*; and, if you don't like that, I have no other for you." The *Proctor* composed himself, and reluctantly submitted to the name.

I continued the prosecution of my *classical* and *theological* studies through the years 1776 and 1777, with unabated vigour. I meddled with neither *controversialists* nor *commentators*. I sometimes read the *New Testament* in the order of the books, and sometimes with a *harmony*: but my chief exertions were employed in endeavouring to attain a complete mastery of the *phraseology* of both Scriptures, by a close attention to the *idiom* of the languages, in which they are written. I recollect nothing worthy of remembrance concerning my *theological* opinions during this period.

In the year 1776, urged on by my own inclination and the partial approbation of some friends, I published a small collection of *Latin Poems*, partly original, and partly translations, with a few notes on *Horace* by
 1 way

way of *appendix*, at the *University-Press*. One or two of the criticisms will stand the test of time ; but the generality of them are trivial or unsolid. The poems, in which I have since discovered one *false quantity*, have been acknowledged by the most capable judges not inelegant or destitute of merit. The indiscretion of the bookseller and the ardour of my friends occasioned my inexperience to put a price on this little volume, which was mere extortion, and of which I was afterwards most heartily ashamed, and reduced it accordingly more than one half.

Towards the end of this, or the beginning of the next year, a fellow of our College, now no more, was suspected of a *popish* intention of re-converting our institution to it's former purpose, by a clandestine introduction of *Nuns* into his cell ; possibly from a devout veneration for our patroness *St. Rhadegund*. Our old *fly-boots*, the master, upon satisfactory information of this plot, wraps himself up in his great coat, sallies out in a bitter snowy day to *Castle-End*,

End, the very extremity of the town, in quest of the evidence, to which he was referred for complete conviction. A meeting was accordingly convened upon this question; and I, a young man of *twenty*, was fixed upon to expostulate with this traitor-monk, and to advise a peaceful retirement into the country. Now I hope the reader will make the proper inference from this history, as I had no particular intimacy with the culprit: which is, that I was reputed the most *grave* and *self-denying* member among all the fellows of our society.

At the conclusion, I think, of the same year, my most respected friend MR. TYR-WHITT resigned his fellowship from a dissatisfaction with the doctrines contained in the *Articles* and the *Common-Prayer* of the *Church of England*. And it was generally understood, that MR. BRAITHWAITE, another of our *senior-fellows*, refused all *college-livings* upon the same conscientious scruples. MR. TYLDEN also, my contemporary in *college*, a most amiable person and an excellent scholar, suffered a family-living

living to devolve on his brother in preference to an acceptance of *antichristian* confessions of faith, as the condition of the tenure.

The *Members in Parliament* for the *University*, after the example of the *Chancellor*, give yearly *four* prizes, of *fifteen* pounds value each, to the best exercises in *Latin* prose, on a subject proposed by the *Vice-Chancellor*; *two* for the *middle Bachelors*, and *two* for the *senior Bachelors of Arts*. The subject in 1777, when I was *middle Bachelor*, was this: *Utrum ars critices ad benè scribendum plus utilitatis an incommodi afferat*. My friend GRETTON of *Trinity* obtained, and very deservedly, I believe, the *first* prize. I preferred the negative side of the question, and came in for the *second*. I have mentioned before, that the injudicious method, which *Mr. Woodeson* pursued with his scholars in the composition of our exercises, prevented me ever after from writing *Latin* with proper facility and elegance*; and the consciousness

* *Reviewers* and others compliment me occasionally upon my *elegant Latinity*: but I know myself too well to appropriate

ness of this insufficiency has made me always exceedingly averse to composition in that language. The habit might readily have been gained by close and particular application to this object; but my attention was engaged by more pleasing and important pursuits. *Quintilian* was always a favourite author with me; and I think him at this day, upon the whole, the most candid, sensible, and rational writer upon *philological* subjects of all antiquity. In consequence of this attachment, my stile favoured more of the expressive energy of this *Rhetorician* than the magnificent volubility of *Cicero*.

There is no room, in general, for suspecting any partiality in the disposal of *these* prizes. The exercise of each candidate is transcribed by some friend, and a *Latin* verse is written on the back. The same verse, to enable the judges to refer each exercise to it's author, is written also on the

appropriate these commendations: and, if ever there be a semblance of dexterity, it is the case of *Horace*:

Ludentis speciem dabit, et torquetur.

outside of a letter, sealed up and enclosing the name of the candidate. The letters, on which the verses of the best exercises are inscribed, the judges open: the rest with the exercises are destroyed.

To place this subject under one point of view, I shall anticipate the *Bachelor's* exercises of the following year; when the subject was *The learning of the Egyptians*: suggested, I believe, to the *Vice-Chancellor* by a curious posthumous essay from the celebrated *Dr. Woodward*, published in the *Archæologia* of the *Society of Antiquaries*, about that time. The subject was set but a few weeks before I left college; and my exercise, scarcely begun there, was finished at *Inns*, and twenty other places, through which I happened to pass between that time and the day fixed for the decision. I trusted it at last for conveyance to the hands of a cross-country waggoner, and received the first tidings of success from the article in a *London Newspaper*. *Mr. Gretton* and I maintained our stations in the same order as before. Thus was my ambition regularly mortified by an inferior allotment

on

on every occasion! *Second* wrangler, *second* medallist, and the *second* in the *Bachelor's* prize both years.

I should have mentioned before that the gold medal, given by the *Chancellor*, is a very fine piece. It is *two inches* and *one-eighth* in *diameter*, and nearly *one-eighth* of an *inch* in *thickness*. Mine weighs down 11 guineas and *a-half*. On one side is a bold embossed figure of our *most gracious and religious King*, as our Church dutifully calls any arbitrary and profligate monarch, that happens to sit upon the throne *; with this inscription round it: GEORGIUS III. PIUS FELIX PATER PATRIÆ. On the reverse, a figure in a *Bachelor's* gown, on whose head *Apollo* is placing a laurel-wreath, at the direction of *Fame*, an infant figure, hovering in the air, with his trumpet and a label from it with this inscription:

* Soon after the appellation of *most sacred Majesty* had been given to that immaculate Sovereign Charles II. he was lodged at the house of a *Scotch Laird*. This gentleman, well acquainted with the pious propensities of his guest, gravely asked the King, after supper, in his broad accent: "Would your MOST SACRED MAJESTY choose a WHORE to-night?"

Detur dignissimo. At the bottom AUSEP:
 AUG: HEN: DUC. DE GRAFTON ACAD:
 CANTAB: CANCELL: On the edge is
 written: Gilbert Wakefield Jesus Coll.
 MDCCLXXVI.

On the *twenty-second* of March 1788, I was ordained a *deacon* by the *Bishop* of *Peterborough*, *Doctor Hinchliffe*, in the *Chapel* of *Trinity-College*, on letters demissory from *Dr. Keene*, *Bishop* of *Ely*, at the age of *twenty-two* years and *one* month. Even then I was so little satisfied with the requisition of *subscription*, and the subjects of that subscription themselves, that I have since regarded this acquiescence as the most disingenuous action of my whole life *, and

* *Mr. Backhouse*, Fellow of *Trinity*, the examining chaplain, did not detain me many minutes. He only set me to construe *three* or *four* of the *first* verses of the *first* chapter to the *Hebrews*. He asked me afterwards, how it appeared, that the *Holy Spirit* was *God*. I told him that the texts in *Acts* v. 3, 4, were usually alledged as the most apposite to that point. He nodded approbation; and I smiled at his credulity. He might as easily have believed, that operation, to which *Butler* compares the *breaking of an oath*, to be a *Christian* duty, because *St. Paul* recommends to our pursuit whatever is of *GOOD REPORT*.

O! sæculum insipiens et inscietum!

hold

hold it out to the severest reprobation of the reader. But I reconciled myself to a temporary acquiescence by the help of that stale shameless sophistry usually employed on these occasions: that, for example, so *young a man* could not be expected to form a *competent* judgement on these points at present:—that the supposition, under which *subscription* was imposed, conceded a liberty to examine afterwards more maturely: that the wisest and best of men had continued conscientious members of the *Church of England*, after an examination of controverted points, through life: and other pretences, which my ingenuity, not often exercised in these palliating hypocrisies, cannot, even with the help of memory, now suggest. But to think of the abominable wickedness of requiring an unfeigned *assent* and *consent* to such a miscellany of propositions, some of which are unutterably stupid beyond the sottishness of even *Hottentot* divinity! To think of thus binding our ingenuous minds by the force of interest and the sanctity of an oath, to a prejudiced adoption of an established system of religion! To think of
thus

thus teaching the uncorrupted youth to stifle those emotions which the convictions of truth have excited in his bosom ; to disregard his own dignity of character * ; and to trample under foot the most solemn obligations of morality and religion ! How truly divine in sentiment and poetry are those verses of the *satyrist* !

——— Ambiguæ si quandò citabere testis
Incertæque rei, Phalaris licet imperet ut sis
Falsus, et admoto dictet perjuriam tauro,
Summum crede nefas animam præferre pudori,
Et propter vitam vivendi perdere causas.

A witness call'd, be strictly true and full :

Tho' Phalaris were present with his bull,

And, threat'ning vengeance with tremendous eye,

Should dictate to your lips the perjur'd lie ;

Yet think it a flagitious deed, to choose,

For life's poor sake, your innocence to lose :

To lose the ends, for which to life you came,

Merely to save a perishable frame †.

MR. OWEN,

* ——— πᾶσι δὲ μάλιστα αἰσχυνὸς αὐτοῦ.

Pythag. Golden Verses.

† Ὡς περ γὰρ οἰκίαι, οἰμαί, καὶ πλοῖα, καὶ τῶν ἄλλων τῶν τοιούτων τὰ κατὰ βῆν ἰσχυροτάτα εἶναι δεῖ· εἴω καὶ τῶν πράξεων τὰς ἀρχὰς καὶ τὰς ὑποθέσεις ἀληθεῖς καὶ δίκαιας εἶναι προσηκεί.

DEMOSTHENES.

For, as in the construction of Houses, Ships, and all such things, the foundations ought to be strongest : so also the principles and grounds of human actions should be firmly laid in TRUTH and JUSTICE.

What

What a dreadful melancholy reflection, that our *ecclesiastical* governors, many of them at least, should be well convinced of these abominations, and yet refuse to *put forth even a finger* for the removal of them! that they should be active for reformation in *early* life, and lull'd to indolence by the opiate of *preferment*! That most alarming denunciation of the scriptures deserves the most serious consideration of these people: *Whofo shall offend, says the great Bishop of our Souls; whofo shall offend one of these little ones, which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.*—But remonstrances of this kind have been made so repeatedly without effect to those, who need no conviction on the subject, that we must be contented to wait patiently the appointed time of the Supreme Governor of Events, who *worketh all things after the council of his own will*, and prepareth the establishment of his kingdom *without observation*: and in the meanwhile, we must resign these tardy executioners of those grand purposes of the
divine

divine administration, I mean the VIRTUE, LIBERTY and HAPPINESS of mankind, to *the Judge of all the Earth*, who in his *wrath thinketh upon mercy*. May that mercy be extended in full measure to all, that are defiled by this GREAT OFFENCE, in *that day*!

And I blush for him, I blush for this degradation of my species, when I see a man like MR. PALEY stain the pages of his incomparable book with such a shuffling *chapter on subscription to articles of religion*. He has amply gratified the most sanguine expectations raised in his friends by the extraordinary powers of his penetrating and comprehensive understanding, and the glory of his *academical career* *: but has he acted up in this instance to the general simplicity and honesty of his character? The question is not, *he* knows very well without any information from *me*, what a *legislature*, little versed in the genuine principles of *Christian liberty*, might *expect* from the subject; but for what the subject in reality engages:—

* ————— *ικαὶ σφαιρῶν*

Θαντὸν ἐν ἀλίζι.

PINDAR.

whether

whether the words and conduct of the subscriber, in all plain construction of language and conformably to every interpretation of human actions, do not imply an acceptance of the contents of those *articles for religious truths*:—whether the *sixth article*, which maintains “the sufficiency of scripture to salvation,” does not only make the rest of this blessed *farrago* mere impertinence and absurdity, but prove also the compilers of them to have assumed the character of *fathers, masters, and teachers* in the *Christian church*, in direct defiance of the express prohibition of JESUS CHRIST himself?—But I sicken at the subject, and feel a degree of sorrow not to be expressed, for such unworthy concealment, such palpable prevarication, as the advocates of *ecclesiastical slavery* are perpetually practising, to the scandal of all morality and the infinite dishonour of the gospel. MORE, says the excellent JOSEPH MEDE, *goes to conviction than ARGUMENT and REASON; and that is not in my power.* May we ever remember, with a suitable solemnity of feelings and a determination of obedience, that awful exhortation

hortation of the great *Apostle*: *Let every one, that nameth the name of Christ, DEPART FROM INIQUITY.*

Soon after my degree, I had been admitted into a society called *the Hyson Club*, established some years before, and still in being. It usually consisted of some of the most respectable members of the *University*: and I reflect with much satisfaction to this day upon the profitable and pleasing conversations of this society. We consisted at that time of DR. BEADON, then *Mr. Beadon*, fellow of *St. John's* and *public orator*; which office I have heard him discharge with an excellent elocution, and a *latinity*, easy, elegant, and copious. Afterwards he was preferred to the *mastership* of our college, and is now *Bishop of Gloucester*.

DR. WARING, *Professor of Mathematics*: most eminently distinguished beyond his contemporaries in the abstruser speculations of that department, but displaying on other topics an admirable portion of good sense and knowledge, recommended by a characteristic

teristic simplicity and unassuming gentleness of manners.

DR. PEARCE, then *Mr. Pearce*, fellow of *St. John's*, and tutor : now *master* also of our *college* and of the *Temple* in *London* : a man of considerable learning, unaffected affability, not haughty from elevation : no mean commendation in these days of degeneracy into self-importance !

DR. PRETYMAN, whom I have mentioned before as exerting himself with all the ardour of friendship in my behalf at the time of my *degree*, was also one of our number : then *Mr. Pretyman*, fellow and tutor of *Pembroke-Hall* : now *Bishop* of *Lincoln*.— I know that many, since this gentleman has acted so conspicuous a figure in the public theatre of life, from a mean jealousy, I fear, of his influence with the *minister*, and his exalted station, have affected to represent him as a mean sycophant, and a man of contemptible abilities. But indeed, reader !

— Hic nigræ succus loliginis, hæc est
Ærugo mera : quod vitium procùl abfore chartis,
Atque animo priùs, ut si quid promittere de me
Possum aliud verè, promitto.

As

As to the charge of *servility* of dependance, I can only speak *presumptively* upon that ; but I entertain not the least doubt in my own mind, that no occasion could require such debasement in his intercourse with *Mr. Pitt*. I am satisfied, that the pupil ever entertained a genuine respect, a deference, an affection, for his tutor ; and esteems it, I dare say, one of the happiest events of life to have been enabled to provide so amply for one so highly valued. And I commend the *minister's* forwardness in this matter, where others have so loudly censured, in letting no opportunity of such essential gratification to his feelings pass by unimproved by a discharge of duty in this pleasing instance, in defiance of the obloquy vented against him by envious *Churchmen* for this conduct. And the reader will see, before the conclusion of this work, that the testimony now given is extorted from me by the power of truth rather than by the constraints of gratitude to my friend, or the force of admiration and the seduction of esteem for the son of *Chatham*.

— cui pater haud Mezentius esset !

As

As for the abilities of my *former* friend, I would have these defamers know, that his contemporaries can testify to that point upon the unexceptionable authority of *experience*: and I have been acquainted with no man of a greater vivacity of conversation, or a more pleasant and affable demeanour than my *Lord* of *Lincoln* in the days of our intercourse. If wealth and distinction have made their too customary depredations on *his* heart, as on *thousands* of his *predecessors*; if *Mr. Pretymán* and the *Bishop* of *Lincoln* are become persons totally different from each other; if the glow of friendship has been extinguished by the frost of selfishness; conscious of the frailties of poor human nature, and that integrity with difficulty preserves it's firmness beneath the warm influences of wealth and station, I will be the first to drop a tear on the funeral of his virtues, and, to the utmost of my abilities, *embalm the dead*.

*With care direct your steps, nor turn astray
To tread the paths of this deceitful way:
Too late of fell ambition's power complain,
And fall where many mightier have been slain.*

K

DR.

DR. MILNER, then *Mr. Milner*, fellow and tutor, now master of *Queen's college*, and *Dean of Carlisle*: whose extraordinary attainments in *mathematics* and *philosophy* were the praise and admiration of his contemporaries: but I am not informed, whether the public at large be in possession of any proof of his powers, beyond a paper relative to the *nutation* of the *earth* and the *precession* of the *equinoxes*, in the *Philosophical Transactions*. I ever esteemed this gentleman to be endowed with one of the most vigorous and penetrating minds I know. He once preacht an excellent sermon at *St. Mary's* on a *Fast* during the *American* war: but his *theological* conceptions were always, I confess, to *me*, who yet affect some insight into the human character, one of the inscrutabilities of mystery; a *heterogeneous* composition of *deistical* levity and *methodistical* superstition: disparaging the ceremonies of religion, and performing them with a slovenly precipitation; but of a general decorum and seriousness of demeanour, and a blameless life.

When

When I went up to *Cambridge*, at our *audit* in Nov. 1778, I had some debate with him on the *theological controversies* of the time: he importuned me much to write my sentiments on the subject. Though a reluctant correspondent, I complied with his request; but never was honoured with the least notice of my letter. As I accidentally, and contrary to my custom, kept a copy, and it will serve to shew the state of my mind at that time, and the observations in it are, perhaps, not wholly unimportant, I will insert it here *.

MR.

* DEAR MILNER,

Liverpool, Nov. 13, 1778.

I DID not fail to reflect very seriously upon the subject of our late conversation at *Cambridge*; and exceedingly regret that it should be so soon interrupted. After a sober and dispassionate appeal to the suggestions of my own heart, I cannot with sincerity profess that I appear to be *working a deceitful work*, or that I think myself an object of self-delusion. Docility of disposition and undefiled conduct, not austerity of manners, is pure religion: and, though every man living be as nothing *in the sight of God and altogether vanity*, yet he may freely exert, without danger of offence, the power implanted in him to distinguish between good and evil. A disinterested and well-disposed mind will hardly over-rate the faculties it possesses: to

MR. MOUNSEY, fellow and tutor of our College; whom I have mentioned before.

MR.

undervalue them, as some men do, is neither diffidence nor humility, but an injury to our character as rational intelligences, and amounts, in my apprehension, to nothing less than a profane accusation of the author of them. I conceive not of *the God and Father of our Lord Jesus Christ* as a morose and peevish Being, who will harden, or even suffer to be in error, those that cleave unto him with sincerity of heart; but as a merciful and indulgent parent, who will lead his children, yet not without perpetual and painful exertions on their part in discerning deliberate conviction from the inveterate prejudice of education and in diligently searching the volume of his will, *into all the truth.*

That, as you remarked, it is a plausible and tempting office to set one's-self up against established opinions, as a proof of superior discernment, is a malicious observation of *Hooker*, and as remote from truth as it is from charity. Indeed the misfortune of these general maxims is that they are addressed to the fancy more than the understanding: and may be reversed and retaliated with equal propriety and advantage. But belief and disbelief in religious matters is of too much consequence by far with *me* to be accommodated merely to the gratification attendant on singularity.

Your position (if I properly understood you) that every appointment of Providence in this world is absolutely right, without any reference to futurity, is equally repugnant to reason and revelation. It annihilates the best natural argument for a future state, and supposes that

MR. VINCE, originally of *Caius-College*,
but then, if I rightly recollect, of *Sidney*.

He

that wickedness in prosperity and goodness in distress will need no adjustment in the day of retribution. My mode of reasoning that occasioned it, about the punishment of children, might possibly be unsatisfactory enough: but I should be glad to know how that punishment is consistent with the innocency of their state, and the perfect atonement already made for sin by the blood of Christ.

The *Divinity* I shall not touch upon now, being at present less qualified to ascertain the validity of my own opinion, than detect the fallacy and absurdity of that commonly received. It would be no difficult task, however, to shew that even your friend at *Leeds* has totally mistaken and perverted the most intelligible passages of Scripture, and, by a gratuitous kind of argumentation, has applied throughout numerous texts in confirmation of a pre-established notion, in a sense that ought not to have been supposed, but fairly proved. That the hypothesis of two natures seems to agree best with the words of Scripture, I do not deny; but maintain it to be directly adverse to the scope and tenour of the sacred writings, and to contain, notwithstanding the qualifications of so much ingenuity, impossibilities and contradictions. The clear and unequivocal deductions of reason no revelation can invalidate or supersede. All the communications of God are perfectly consistent: he cannot contradict himself: with him is *no variableness, neither tropical shadow*. In this instance too, (for it is not a point of unessential speculation) I am persuaded that *the letter killeth, but the Spirit giveth life*.

He still lives in *Cambridge*; and it must be a strained panegyric indeed that exceeds his deserts, either as an accomplished *mathematician*, or an amiable man.

This

This I lay down as an incontrovertible truth : that no man can acquire an adequate knowledge of the *phraseology* of the *New Testament*, and consequently of it's meaning, without an intimate acquaintance with the power and peculiarities of the *Hebrew Tongue*. The language of the *New Testament* is popular *Greek*, conveyed throughout in the *Hebrew* idiom; and this, together with a desultory mode of reasoning, abounding in digressions and repetitions, contributes to make some parts of *St. Paul's* epistles very difficult to understand. Many precepts delivered in them are evidently local and occasional, and, as the circumstances to which they refer are unknown, their meaning must of course be very indeterminate. They never, I think, could be so intelligible even to the people for whom they were designed, as those of *St. Peter* and *St. James*; but they all seem to have been carried by some of Paul's companions, who, no doubt, could well explain them.—All scripture, you say, is given by inspiration : the difficulty still remains—to point out where the apostle speaks by his own spirit, and where by the Spirit of God. I might answer, with justice, that this assertion refers to the *γραμματα*, the *Old Testament* mentioned in the preceding verse; but most willingly allow these epistles to be of equal inspiration with the rest of scripture. Though considering time, place, persons, and peculiar circumstances, I am convinced that he ever expresses himself with the most perfect propriety, and though I never read those invaluable compositions

This gentleman, I believe, has been rewarded with no preferment adequate to his reasonable pretensions. The rest of our associates, except poor *Mounsey*, who is mouldering into dust, *in the land where all things are forgotten*, and where even mitred heads themselves will soon be bowed down, undistinguished from their fellows *; the rest

siftions without unspeakable delight, the nature of his argument, without recurring to his own insinuations to that effect, would sometimes oblige me to conclude, that he is only speaking *after the manner of men*.

You will readily perceive these to be the cursory observations of one who pretends to no very accurate or extensive information on the subject. I am satisfied, you will take no undue advantage of these concessions, and have therefore unfolded myself for my own instruction, with the undisguised sentiments of a friend. *The Lord give us understanding in all things!*

I am, with great sincerity,
Your affectionate friend,

GILBERT WAKEFIELD.

Rev Mr. Milner, Fellow of
Queen's College, Cambridge.

* A short copy of verses, applicable to this sentiment, have been floating in my memory since my childhood. Whether they are trite or no, and who is their author, I cannot recollect: but they are beautiful, comfortable, and admonishing; and shall be quoted here:

I dreamt, that, buried in my fellow-clay,
Close by a common beggar's side I lay:

rest of our associates, I say, are comfortably raised on the sunny hill of dignity and wealth, and look down from their warm stations on the vulgar crowd below them, labouring up the steep, and, among the tribe of miscellaneous adventurers, on *me* also, once their equal in dignity and rank, though now shewing to their distant view not *grosser than a beetle*. Methinks some of them might have found leisure and inclination to devise means of gratifying an ambition, that never aspired beyond a trivial competency for the enjoyment of a literary life, in one whom they uniformly profess to esteem and love. But it were impious to repine; I check every murmur of my heart; my spirits overflow with consolation from a thousand sources: and I recollect that the son of God himself, the *captain of our salvation*,

And as so mean an object shockt my pride,

Thus, like a corpse of consequence, I cried:

“Scoundrel! be gone; and henceforth touch me not;

“More manners learn, and at a distance rot.”

“How, scoundrel! with a haughtier tone cried he:

“Proud lump of earth! I scorn thy words and thee.

“Here all are equal; here thy lot is mine:

“This is my rotting place, and that is thine.”

went

went up to his Father's throne by the steps of sorrow.

After this enumeration of my particular associates, and mentioning the *Bishop* of *Cork* also among the number of my friends, and the new *Bishop* of *Norwich* as my acquaintance, without specifying others of considerable elevation in the *Church*, I may fairly apply to my case the lines of *Horace*:

Quicquid sum ego, quamvis
 Infra Lucili censum ingeniumque, tamèn me
 Cum magnis vixisse invita fatebitur usque
 Invidia, et, fragili quærens illidere dentem,
 Offendet solido.

My friends had now left, or were leaving college daily; and, feeling myself inclined to try my fortune in the great world, I advertised for a curacy. Part of a letter, which I received on this occasion, as it is no bad specimen of the reasonableness of the superior clergy and the drudgery of curates, shall be produced below * for the reader's entertainment;

* REV. SIR,

THE duty required is, two sermons every Sunday, except the first in each month when the sacrament is administered, and prayers on every Wednesday, Friday, and
 all

tainment; with my answer, which might possibly excite the irascible emotions of the gentleman in question.

Three maxims of *Horace* were essentially conducive to the regulation of my conduct in college, and through my future life to this day. I recommend them to the serious attention of the *young* in particular.

The *first* is calculated to repress a conceited practice, too prevalent in the world, of supposing the particular branch of knowledge, in which *we* happen to delight, more

all holidays; and moreover on almost every day during the season of Lent, besides occasional duties. The church is rather large and requires a pretty strong clear voice. When I am here, as I usually am, and well, I take such a share of the duty as my health permits me to do. When I am absent, or not well, the whole rests upon the gentleman who undertakes it. The salary is fifty pounds a year, paid quarterly if desired, without any other emolument.

Cambridge, March 23d, 1778.

REV. SIR,

It is with extreme concern that I answer your letter so long after date; but, through the unpardonable negligence of my bookseller, I did not receive it till this afternoon. I sincerely wish this delay may be no greater disappointment to you, than it is to me. You cannot be surprised that I should decline such an offer, if you are thoroughly persuaded as I am, that *The labourer is worthy of his hire.*

excellent

excellent and important than any other. A most silly affectation ! originating in vanity, and productive of just contempt from well regulated minds. MR. KNOX, I am sorry to observe, is chargeable with this fault in several parts of his admirable writings.

Nec tua laudabis studia, aut aliena reprendes.

Nor thou the fav'rite studies of thy friend

Disparage, nor too much thine own commend.

The *second* was eminently serviceable in guarding me against unnecessary indulgencies of *meats* and *drinks* in early life, and especially that daily indiscriminate use of *wine* among young men ; which should be reserved as a cordial to the stomach and a solace for infirmities. It is an admirable maxim !

— Tibi quidnam accedet ad istam

Quam puer ac validus præsumis mollitiem, seu

Dura valetudo inciderit, seu tarda senectus ?

For fainting age what cordial drop remains,

If our intemperate youth the vessel drains ?

POPE.

The *third* was my *phylactery*, the *frontlet* between my eyes, the constant object of my attention ;

attention : and it is indeed a powerful preservative from vice, a spur to industry and order ; and constitutes the most valuable recommendation, that literature can boast. I wish my advice, and imperfect experience of it's benefits, could persuade every youth to engrave it, in impressions not to be effaced, on the tablet of his heart, and exemplify it in his daily practice !

et ni

Posces ante diem librum cum lumine ; si non
Intendes animum studiis et rebus honestis,
Invidiâ vel amore vigil torquebere.

Rise, light thy candle, see thy task begun
E'er redd'ning streaks proclaim the distant sun ;
Or LUST's fierce whirlwind will thy calm molest,
Or ENVY cloud the sunshine of thy breast.

Sweet bard ! most musical, most instructive !
receive at least the poetical benediction of
thy successful imitator :

Oh ! may thy grave with rising flowers be drest,
And the green turf lie lightly on thy breast !

On *April the thirteenth* I left the university for the curacy of *Stockport in Cheshire*, whither I shall soon convey the reader. In
the

the mean time, as DR. JORTIN has observed with all the pathos of a pensive spirit, in words unspeakably soothing to the mind ;
 “ A pleasing remembrance of former days
 “ presents itself :

———“ Nec me meminisse pigebit Elissæ,

“ Dum memor ipse mei, dum spiritus hos regat artus.”

Five years and a *half*, with little interruption, did I pass in this blissful seat, in the enjoyments of friendship and the pursuits of learning. The occasional undulations, which the force of ambition or the gusts of passion might raise upon the surface of my breast, were soon calmed by the infusions of time and the sun-shine of religion. When I traced those hallowed paths, which the most illustrious of my species had trod before ; when I rambled on those banks, traced those fields, or sauntered in those groves, where BACON reasoned, NEWTON meditated, and MILTON sung ; an awful complacency breathed o’er my spirits : the images of these unrivall’d heroes inspired my emulation, and annihilated every sentiment of self-sufficiency. I felt the full
 impression

impression of those enraptured effusions of the poet :

I long through consecrated walks to rove,
And hear soft music die along the grove.
Led by the sound, I roam from shade to shade,
By god-like poets venerable made.

But before I quit this subject, my ALMA MATER, to whom I am bound by so many obligations, must excuse a freedom, originating in a sincere desire for her welfare, which will endeavour to point out the defects of her constitution with the conviction of a clear insight into the subject, and with the confidence of truth.

And here, at my entrance on this topic, I must stop to address a few words of expostulation with MR. KNOX, after premising, with the view of a favourable hearing from this gentleman, that I am a warm admirer of his writings, and particularly of his *Treatise on Education*; except peradventure when he quits his province, and presumes to dictate, with equal decision and inefficiency, upon subjects of which he proves himself to be *almost*, if not *altogether*, ignorant ;

ignorant; *mathematical philosophy*, I mean, and *theology*. I revere the man for his spirited and convincing letter to the *Chancellor of Oxford*; for his triumph over prejudice; for his noble and strenuous opposition to the barbarism of education and the vices of his *University*, who infinitely disgraces herself by neglecting so competent and respectable a monitor. He is endowed with the genuine intrepidity of a *martyr*: and, if we had been fortunate enough to have a man of his honesty and firmness with us at *Cambridge*, in the way of investigation and enquiry during the infancy of his literary career; he would, doubtless, have been fighting at this day under our standard the battles of a more honourable field*. But,

* *Qui talis est, utinam esset noster!*

I hope his integrity, good sense, and candour, will incline him to a dispassionate consideration of the temperate, but manly and judicious, expostulation of my amiable and much respected friend DR. DISNEY, upon the subject of the *traditionary Creed* of his fathers. Our divine seems to ground his attachment to it very much upon that circumstance of early initiation; but he should examine himself, and see, whether he may not find occasion with ST. PAUL, now he is become a MAN, to put away these CHILDISH THINGS.

though

though MR. KNOX has been advertised of his former misrepresentation of our discipline at *Cambridge*, he still continues speaking of the *Universities*, as much alike ; and, in a variety of places throughout his works, neglects that discrimination, which he somewhere explicitly acknowledges, and which, on the authority of his informers, should invariably be made : for he evidently knows nothing himself of our proceedings. Your *Oxford disputationes in parvise* ; your *doing juraments* ; your *quodlibets*, and the rest of your horrid jargon, painfully grating to *Cambridge* ears, and fit only to be chattered by *monks* in a wilderness ; are mysteries as strange to us, as to the darkling *Greenlander* of the *North*, or the savage of *Cassanaria*. In short, our author's undistinguishing censures upon this subject are highly reprehensible, and will be corrected by him with scrupulous exactness, if he loves Truth, as he seems to love her, and holds calumny in abhorrence.

In specifying the defects of our *University*, I shall barely mention the *impolicy*, the
injustice,

injustice, and the *tyranny* of excluding by *ecclesiastical* restrictions and performances, at once unedifying and indecent, from the emoluments and conveniencies of these elegant retreats, such a numerous portion of society; to the prodigious hindrance of useful literature, by contracting the sphere of emulation, and intercepting the opportunities of knowledge. At this topic, I say, I shall merely glance. The son of *Orthodoxy* will cry out: He is mounting again upon a *hobby-horse*, that cannot jog peaceably along the King's high road; but kicks and flounces to the great annoyance of the passenger.

My friend MR. TYRWHITT once proposed a *grace*, either that the *Undergraduates* should be compelled to attend the sermons at *St. Mary's*, or that those sermons should be abolished. Could REASON herself have offered a more unexceptionable dilemma? And yet, I think he told me, this proposition did not find more than *six* or *seven* abettors; among which number the honesty and good sense of the *Provost* of
L
King's,

King's, whom I am happy to commend, and of DR. HEY, if I rightly recollect, induced these gentlemen to rank themselves. Now what can be conceived more disgraceful to the *University*, than for strangers to go into the church on a *Saint's* day, and see the preacher exhibiting only to the *Vice-Chancellor*, the *beadle*, *Mr. Blue-Coat*, and the *WALLS* *? Should the spectator by chance come to a station under the *eastern* gallery, the preacher alone would be exposed to his view; and would forcibly remind him of *Amphion*, exerting his powers on the *stones*, or of a *voice*, crying in the *wilderness*.

Another dreadful evil (for I shall not mention what can only be remedied by a *parliamentary* reformation of their statutes) is the practice of nominating *tutors* to their office upon the ground of no other distinction than the casual determination of *seniority*. Hence it happens, that men below mediocrity in their literary qualifica-

* Τῶν, ἀρχαίων κερύκεσσι, χεῖρετι, κλίσσῃ
 Ἐν στήθεσσι, ἀνδρῶν δυνάμει, τειχέων καὶ πύργων.

tions are sometimes chosen to direct the studies of the college : an inconceivable prejudice to learning, and a mortifying discouragement of real talents ! This grievance, however, would be done away in a great measure, without the invidious necessity of preference in the master, by choosing none to *fellowships* but upon the claim of merit.

The *morning* and *evening* prayers, which are much too long and attended by the generality of *undergraduates* with no seriousness of devotion, and seldom by the *fellows* at all, might be contrived, probably without danger of interference from their *political* or *ecclesiastical* superiors, to contribute much more to the edification of the student. The indecorum attendant on this branch of discipline, especially in *winter-mornings*, is even ludicrous. I have known a sleepy devotee delayed so long by the *drowsy god*, as to make it requisite to come at last without his clothes ; and he has stood shivering with the flimsy *fig-leaf* of a *surplice* only to veil his *outward-fellow*. Nothing can be more humorous and more truly descriptive of a

reality, than a stanza in the parody of *Gray's* Elegy :

Haply some friend may shake his hoary head,
And say : " Each morn, unchill'd by frosts, he ran,
" With hose ungarter'd, o'er yon turfy bed,
" To reach the chapel e'er the psalms began."

I am too well apprised of the good sense of my *Cambridge* friends to suppose their judgement upon these farces to resemble the decision of a certain prelate in my neighbourhood, when application was made to him by the curate of a *church* in his *diocese*, for permission to discontinue the weekly prayers, for want of an audience. " Oh ! " no ;" says this idolizer of solemnity and form : " it is very proper, that the bell " should ring, and the curate attend, notwithstanding no parishioner should be " there."

Ridete quicquid est domi cachinnorum !

What I am now going to alledge will appear indeed to many, I am sensible, a point of a very unimportant nature, but strikes me as exceedingly prejudicial both to learning and

and morals ; I mean, " the late hour of dinner," which has been very generally adopted in colleges, since I quitted the *University*. When I have in conversation frequently objected to this innovation ; the uniform answer is, " It makes a *long morning*." For what ? for riding out, perhaps, and taking pleasure ; not for the opportunities, which this *long morning* furnishes for continued study. The mind, I am persuaded, profits most from regular and repeated interventions of *meals, exercise, and society* : but to such a methodical interfection of the time this division of the day into *two* parts only is of course the grand obstacle, and to all the advantages resulting from it. The pernicious consequences of this practice do not, however, end here. After so long an interval, the appetite is necessarily sharpened, the stomach is led to overload itself, and thus oppresses with the *body*, the *mind* also, that *particle of æthereal air*, as the poet calls it. Besides, *bodily health* is allowed by the *sons of medicine* to be much promoted by frequent meals with moderation, and impaired by a distribution of the day, which

leaves the digestive powers for a long time unexercised, and then tries them to excess. The *tea* in an afternoon, a light and whole, some meal, under this new arrangement is a secondary consideration, and falls into neglect. The habit also of esteeming the labours of the day to conclude with dinner-time, naturally leads, as every one must see, to *idleness* and *intemperance* in the student. These remarks, if they have any foundation at all in reason and propriety, must not be slighted or received with ridicule, as puerile and insignificant. Nothing ought to be disregarded, that has the remotest influence on the promotion of learning and the establishment of virtue in the rising generation.

Let school-taught pride dissemble all it can,
These little things are great to little man,

The constitution of *King's college* is particularly unfortunate, to the inexpressible loss of literature. The gentlemen of this society, from the advantages of their education at *Eton*, come, I make no scruple to declare it, by far better prepared to cultivate letters, than the members of any other foundation

foundation whatever in either *University*. That school sends out, as far as my experience can form a judgement, much the best scholars in this kingdom. Those particularly from *Westminster* in my time were indeed mean proficients, undistinguished altogether among their contemporaries : and, in general, the produce of all our other great schools in the *South*, were to a man inferior to the common run of the *Etonians*. And yet, as the students of *King's* are prevented by the singularity of their statutes from engaging in the *mathematical* and *philosophical* occupations of the place, and have no specific object presented to their ambition, they almost universally relapse into idleness and dissipation : so that, instead of *going on unto perfection*, they become stationary first, and then retrograde. Accordingly, their *meridian altitude* is the moment of their quitting *school* ; and their *academical* course, a gradual declension from it. In consequence of these unhappy circumstances, though *King's college* never contains less than *seventy* members of the best initiation possible

in *classic* authors, this numerous society has not sent out ONE MAN in *three hundred* years, that can claim a rank among the most celebrated *critics* and *philologists* of this nation in the ancient languages; and few indeed who have exceeded the common editors of school-books. Indeed the school at large can boast very few of distinguished eminence in their own branch of knowledge; and my friend MR. PORSON, fellow of *Trinity-college*, shines both among his contemporary schoolfellows and all his predecessors at *Eton*, like *the moon among the lesser stars*. LEARNING sends them forth as *Achilles* sent *Patroclus*, well equipped for her warfare; but is recompensed by no triumphs proportionate to HER expectations and THEIR accomplishments:

Τὸν ῥ' ἦτοί μεν ἐπάρπε σὺν ἵπποισι καὶ ὄχεσφι
 Ἐς πόλεμον, καὶ αὐτὶς εἰδέξατο νοστήσαντα.

He sent him furnish'd with his steeds and car,
 But saw no more returning from the war.

I will conclude this disputation concerning the defects of our *University*, in the words
 of

of that honest historian, FULLER the *jester*,
as Warburton well styles him.

“Lately a college in *Cambridge*, much
“beautified with additional buildings, sent
“a messenger to a doctor, who had been a
“great, and promised to be a *greater*, bene-
“factor unto them; requesting him to re-
“member them, or else their college must
“even *stand still*. To whom the doctor
“answered: *May your college, and all the*
“*colleges in both the Universities*, STAND
“STILL. In the charitable meaning where-
“of, all good men will concur.”

I give at least *my* hearty concurrence to
the wish. ESTOTE PERPETUÆ!

On May 3, I arrived at *Stockport*, in *Che-
shire*, the *second* or *third* best living in this
kingdom, as curate to the REV. JOHN
WATSON, M. A. formerly fellow of *Brazen-
Nose* in *Oxford*. This gentleman has given
some account of himself in his *History* of
the Antiquities of *Hallifax*, to which I re-
fer the reader, who wishes any information
on this point. He was a very lively, con-
versible, well-informed man; and one of
the

the hardest students I ever knew. His great excellence was a knowledge of *antiquities*, and several papers on these subjects are preserved in the *Archæologia* of the *Antiquarian Society*, of which he was member. His conduct towards me, on every occasion, was to the last degree hospitable, friendly, and respectful: nor was he known to quit his study with such readiness on the account of any other visitor of equal rank.

He compiled a book to prove the right of *Sir George Warren*, of *Poynton*, near *Stockport*, and patron of the benefice, to the *barony* of *Stockport*. Not more than *six* copies, I think, of this work were printed: *Eyres* of *Warrington* had this honour; for it was, perhaps, the most accurate specimen of *typography* ever produced by any press.

He publisht also a sermon preached at *Lancaster assizes*, and one on the *thirtieth* of *January*, in vindication of his conduct with respect to that day. When a *curate*, he usually preacht on the anniversary of this fast, in defence of the transactions of those times; a procedure, which naturally gave rise to much misrepresentation and surmise.

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He accordingly printed *verbatim* the only sermon on this subject, that escaped the destruction of his house at *Ripponden* in *Yorkshire* by fire. When rector of *Stockport* he discouraged the performance of the services customary on that day, but suffered the *curates* to follow their own inclinations in this respect.

He was by no means destitute of poetical fancy; had written some good songs, and was possessed of a most copious collection of *bon-mots*, facetious stories, and humourous compositions of every kind, both in verse and prose, written out with uncommon accuracy and neatness.

He once had a *news-paper* altercation, with the celebrated DR. BYROM, as he was commonly called, of *Manchester*; author among other poems, of that admirable ballad in the *eighth* volume of the *Spectator*, written when he was an *undergraduate* of *Trinity College* in *Cambridge*, in the warmth of affection for *Fanny* the youngest daughter, I believe, of the great *Dr. Bentley*, then master of that society, and *grandmother*, if

I mis-

I mistake not, of the celebrated MR. CUMBERLAND:

My time, O ye Muses, was happily spent.

The subject of their dispute was, "turning to the *east* and bowing at the name of " *Jesus*." The doctor could not write *prose*, but poured out *Hudibrastic* verse in a copious and perennial stream with the fluency of common conversation. Our *rector* engaged this poetical champion with his own weapon; and combated the superstition of his antagonist with vivacity and success.

I resided some weeks under the hospitable roof of this intelligent and entertaining man: during which time DR. PORTEUS, the present *Bishop* of *London*, came there and lodged with us, in the progress of his primary visitation, as *Bishop* of *Chester*. His lordship understanding that I was just come from *Cambridge*, with distinguished affability and condescension directed the conversation to this point; and, among other remarks upon the state of the *university* at that time, lamented exceedingly, that no proper
pro-

provision was made for regular lectures in *Theology*; an idea which he had formerly enforced in an excellent sermon preached by him for his *doctor's degree* at the *commencement* in 1767. I observed upon this, that *theological* instruction, as a part of *academical* education, was undoubtedly a very important consideration in itself; but I thought an *unbiassed disposition for enquiry* into religious truth was of much higher consequence: and it was to be feared, that no lectures could be given divested of all peculiarities of opinion, which would hardly fail to introduce themselves, in spite even of the watchfulness of integrity itself, for the purpose of defending *systems* and *establishments*: and this inconvenience, I humbly thought, no advantages of instruction could compensate. The *bishop* in reply, did not think such a partiality a necessary concomitant of these lectures in proper hands. And here our disputation ended; as I thought it improper for me to urge the argument with eagerness and pertinacity. When his lordship left us, I said to the *rector*, "The *bishop*, no doubt, would think
 " me

"me a very forward youth!" No; says he: so far from that, he expresst his satisfaction with your conversation, and lamented that the straitness of his time should prevent a longer enjoyment of your company.

We had a general confirmation at that time in *Stockport church*; and during the celebration of this insufferable farce, this *cheek-by-jowl* exercitation, I remember saying to *Mr. Wilde* of *Chadkirk*, in all the restlessness of impatience to be delivered from such an ignominious confinement; what I hope the reader will think a very ingenious and pertinent quotation;

Turpe est difficiles habere nugas,
Et stultus labor est ineptiarum *.

But this excellent person just mentioned, must not be passed over with such a cursory memorial. His steadfastness of integrity demands a particular tribute of respect from

* And yet, I remember, when I was confirmed at *Kingson*, a woman, old enough to have been my grandmother, underwent this operation for the *fourth* time at least. "I feel myself," said she, "so much strengthened by the bishop's hands!" *Crede quod habes, et habes.*

a con-

a congenial and sympathizing brother. He continued through life on a small cure of *forty pounds* a year, and might have united an adjoining benefice to his little income, had he been willing to repeat his *subscription* to the *articles* of our church. His *diocesan*, greatly to his honour, the prelate now before us *, professt himself ready to indulge the scruples of his conscientious brother, but found such indulgence incompatible with the duties of his office.

Mr. Wilde was a contemporary at *Brazen-Nose* with the rector, *Mr. Watson*; and, since the insolence of BISHOP HORSLEY delights in representing us *Heretics*, as a set of mortals distinguished by nothing but viru-

* Whom I am happy in any opportunity of commending:

Scilicet uni aequus virtuti, atque ejus amicis.

Ουχ ὡς καθόλη τον τροπον επαινων, αλλ' ὡς την περ το παρον ὁρμην επισημαίνομεν.

POLYBIUS.

Ea laus grata esse potestati debet excelsæ, cum interdum et vituperationi secus gestorum pateat locus.

ANN. MARC.

lence

lence and want of literature, I will subjoin below a short note, which he once sent me on returning MR. EVANSON's letter to BISHOP HURD, as a clear proof, though on a trivial and incidental occasion, of his elegance of learning and sprightliness of wit.

Otterspool-Bridge, July 26, 1778.

SIR,

I leave home to-morrow morning, and may probably be absent a fortnight. I have directed this pamphlet to be sent to you; which I have read with great pleasure, and for which I return you my thanks.

I wish I could think with Mr. Evanston, that a reformation, so greatly wanted, must and will ere long take place. I am not so sanguine: nor can I entertain quite so favourable an opinion of mankind.—I do not believe that there is virtue enough left among us to effect a reformation of any consequence: and I am verily persuaded—that if the BIBLE was burnt to-morrow, and the ALCORAN introduced and established in it's stead, we should still, provided
the

the emoluments were the same, have plenty of BISHOPS, PRIESTS, and DEACONS.

Wherever and whatever you are; whether, as fame reports is likely to be the case—*irrupta tenet copula*; or whether you chuse, *pulsare terram pede libero*—I sincerely wish you health, and all possible happiness, and am your most humble servant,

J. WILDE.

But, with the reader's leave, I will break through the fence of *chronology* to pursue my anecdotes of BISHOP PORTEUS, as far as I am personally concerned in them. About *three* years after, he came to *Warrington* in *Lancashire*, where I then lived, on a *visitation*, and to *consecrate* a *chapel* in that town. He was entertained by my much respected friend MR. OWEN, then and at this day rector of the place; a man of most elegant learning, unimpeachable veracity, and peculiar benevolence of heart *; who *once* thought as highly of this
prelate's

* My friend, however, as a dutiful son of his *Alma Mater* (for he is an *Oxonian*) is a very good churchman, and, after some rebukes, wonders in silence at my outrageous heresies.

prelate's excellencies as myself. The conversation turned upon *me*. *Mr. Owen* mentioned his acquaintance with me; which was then but slight. The *bishop* spoke handsomely of my character, and mentioned my *commentary* on *St. Matthew* with approbation; and moreover exprest himself ready, if an opportunity should offer, of doing me a service. In confirmation of all this, poor *Glazebrooke*, who had written a pamphlet against my *treatise* on *baptism*, and was *minister* of the *church* which the *bishop* came to *consecrate*, was received by his *lordship*, as I was told, with great coolness on presenting him with his performance. In consequence of my good opinion of his *lordship*, corroborated by such liberal conduct, I dedicated afterwards to this *bishop* an anonymous tract on *the study of theology*,

But such opposition of sentiment does not, I trust, lessen in any degree our mutual esteem. This gentleman is the author of several sermons and tracts; but particularly of a new translation of *Juvenal* and *Perfius*, with a preface and disputations relative to his author, highly meritorious and instructive. For propriety, perspicuity, and elegance of expression *Mr. Owen* has not many equals, at a time when good writing is become so general.

in terms highly respectful and commendatory. When all my dependance for a comfortable livelihood rested on the acquisition of a few pupils, and I thought his *lordship* could not serve me in any way with more ease and less hindrance to himself, I presumed to state my situation to him, and request his patronage in this respect. To this modest application of a poor *deacon*, our gracious *bishop* did not condescend to return an answer. BISHOP PRETYMAN also was very liberal in *these* professions of service*, and as faithful as his brother in performing them. *Nobile par fratrum!*—Here it will be suggested by some: “the acrimony of your writings against the *establishment* prevented their interference “in your behalf.” Not so: for their expressions of good-will were *subsequent* to the most obnoxious of my publications.—And who must not be convinced, that with their connexion in the higher orders of society, they might have patronised me in this respect, to the utmost extent of my fondest

* ————— ἀδελφὲς ὑμῶν ἐχόντι φίλῳ.

wishes, without the least detriment or expence to themselves, without any diminution of claims and influence to the prejudice of their own interest and views (for this is usually the first consideration of these people); because the recommender of a tutor *confers* a favour on a parent rather than *receives* one; and with a good conscience too, as they could not but allow my competency for this employment? But not ONE of my *old* acquaintance and *new* admirers, high in station and powerful in influence, ever befriended me in a SINGLE instance by their good offices in my behalf: but, while their *gilded vessels* drive before the gale in all their gallantry, disdainfully ride by *my little bark*; and behold it, with perfect unconcern, buffeted by the wind and assailed by the wave.

In connection with my *Lord of London*, a delectable anecdote enough, probably unknown even to his *lordship*, may be related with the utmost pertinency, touching his imperious and persecuting master, ARCHBISHOP SECKER; a prelate, who thought himself bound, after the example of all profligate converts,

converts, to recede as far as possible from the tolerant principles of his *dissenting* education, that he might remove every suspicion, as *Blackburne* expresses it, “ of hankering after his old deviations.”

Mr. Williams of *Nottingham*, lately dead, and my intimate acquaintance, a *dissenting minister*, formerly chaplain in a family at *Fairford* in *Gloucestershire*, and on a very friendly footing with the well-known *Dr. Atwell*, rector of the place and head of a house in *Oxford*, was told by *Mr. Statham*, another *dissenting minister* at *Nottingham*, that *Secker*, in conversation with *Mr. Robert Dawson*, (who told *Mr. Statham* this cir-

* Καὶ ὅσα μὲν εἶπε μετὰ τῆς ἀληθείας, μὴ χρησθε ἐν τεκμηρίῳ· ἂ δ' εἴψευστο ὑγερὸν, ἐπεὶ δὲ διέφθαρῃ, πιστοτέρα ταῦτα ὑπολάβετε εἶναι; Καὶ μὴν, ὦ ἄνδρες Ἀθηναῖοι, πολὺ δικαιότερον ἐστὶ, τοῖς ἐξάρχῃς ῥηθείσι τεκμαίρεσθαι μᾶλλον, ἢ τοῖς ὑγερὸν τεκταινόμενοις. Τὰ μὲν γὰρ ἢ ἐκ παιδείσεως, ἀλλ' ἐκ τῆς ἀληθείας εἰλεγε· τὰ δ' ὑγερὸν, ψευδομένῳ, καὶ πρὸς τὸ συμφερόν αὐτῷ.

DEMOSTHENES.

————— A. *Non pudet*
Vanitatis? D. *Minimè, DUM OB REM. G. Sterquilinium!*
TERENT.

cumstance) and some other *dissenting ministers* (about the time, I presume, of *Secker's* preaching among the sectaries at *Bolsover* in *Derbyshire*), had expressed himself in terms, strongly declaratory of his ambitious turn of mind. "Aye," says *Dawson*; "Nothing will do for you *Secker*! but "*conformity*." "No," replied *Secker*, like another *Hazael*, with indignant earnestness: "CONFORM I NEVER CAN."

I know no better *epilogue* to my farce, which may well be denominated *the theological Proteus*, than some lines of *Butler*, that true child of wit and nature.

What's orthodox and true believing
Against a conscience? *A good living.*
What makes all doctrines plain and clear?
About one thousand pounds a year.
And that which was prov'd true before,
Prove false again? *One thousand more.*

In *August* I quitted *Stockport*, and past two months with my brother at *Richmond*.

I have said above, that I married the niece, the brother's daughter, of my rector

MR.

MR. WATSON. Her great grandfather and great grandmother, his grandfather and grandmother, were an instance of conjugal affection, that has never been exceeded, and of a mutual enjoyment of each other for a length of time, which probably the experience or memory of no reader will be able to parallel. Their matrimonial connexion lasted *seventy-five* years, nor were they married so early in life, but that *five* years more might have been added to this period without any violation of usage or propriety. They died nearly at the same time; *lovely in their lives*, and *in their deaths* scarcely divided; she at the age of *ninety-eight*, he at the age of *one hundred and seven* years. He was uncommonly vigorous to the last, and was out a-hunting a short time before his death; and both died in full possession of their faculties. There is a painting of him in the hall of *Mr. Legh of Lyme in Cheshire*.

Of this family was JOHN HEWETT, D. D. the beloved chaplain of the favourite daughter of that extraordinary personage, whose celebrity our poet has characterised

with an unexampled felicity of expression :

See Cromwell, DAMN'D to everlasting fame *.

This gentleman was beheaded for his interference in the *royal* cause, notwithstanding the most importunate intercessions of his mistress with her father, who is said never to have denied any other favour to his darling child. My rector had a good painting of his ancestor; and there is a print of him in *Clarendon*; but whether it resembles this picture or not, I cannot recollect.

During the time of my continuance at *Richmond* with my brother, I was made happy by the prospect of a very agreeable establishment in life, without the embarrassments of those *ecclesiastical* functions, which began now to be exceedingly irksome to my

* *Pope* seems to be indebted for the original thought to my LORD ROSCOMMON in his Essay on translated Verse, where he speaks of *Mævius* :

That wretch, in spite of his forgotten rhymes,
CONDEMN'D TO LIVE TO ALL SUCCEEDING TIMES.

feelings.

feelings. The trustees of *Brewood* school in *Staffordshire* advertised for a master, and referred for information of the particulars to *Mr. Careless* the *Under-Master*. I applied to him accordingly; but was very particular in requesting him to let me know, whether *my subscription* to the *Articles* were necessary as a qualification to this appointment, as I was determined, in that case, to make no solicitations for the post, from an extreme aversion at that time to a public exhibition of myself as one, who could sacrifice his interest to his scruples*.

* In proof of this, I shall quote part of a letter to my friend *Mr. Tyrwhitt* on this occasion :

Richmond, Surry, Sep. 10, 1778.

———— The state of my conviction is sufficiently “de-
 “ terminate to forbid any future subscription, though not
 “ to justify a formal relinquishment of my profession.—I
 “ make very little account of the forfeiture of my fellow-
 “ ship. That will fall a sacrifice of course next commence-
 “ ment, and possibly by some other means before that time;
 “ which, as I should prefer it on several accounts, so par-
 “ ticularly on this; to avoid even the appearance of for-
 “ wardness and ostentation: as that would not only be
 “ highly ungraceful in so young a man, but is itself an
 “ abomination to me.”

The

The reply of *Mr. Careless* was as decisive as I could wish; That no such condition at all was necessary. Upon this information, I employed all my interest in procuring application to the *trustees*. At the instance of the present *Bishop of Cork*, DR. FARMER exerted his good offices in procuring me the interest of *Sir Edward Littleton*; and the whole progress of the affair was so favourable to my suit, that the school was morally certain of coming into my hands. At this juncture, when just in possession of the prize, I became sensible of the misinformation of *Mr. Careless*, and was compelled to abandon my expectations.

MR. NEVILE also, fellow of our college, interested himself so far in my cause as to write to *Sir Edward Littleton*, and to engage *Mr. Mainwaring*, fellow of *St. John's*, to solicit some of the *trustees* in my behalf. As this gentleman, so zealous for me on this application, is known to the republic of letters by his elegant imitations of *Horace*, *Juvenal*, and *Perfius*, and his translation of *Virgil's Georgics*, and was in every respect
an

an accomplished scholar*; I shall insert his letter to me on this occasion.

DEAR SIR,

I am favoured with your's of the *twelfth*, and have a just sense of your civil expressions, which would admit of some abatement, did you but know what sincere pleasure I took in giving your true character to Sir Edward: you would then perceive that by engaging in your interest I had not so much conferred as received an obligation. Give me leave to add, that you owe this application to no private attachment, of person or college, but to a sense of duty: for I should have condemned myself had my friend disgraced himself or abused his

* *Mr. Nevile* was acquainted with *Warburton*, *Bishop Hurd*, and *Mr. Gray*, and greatly respected for his peaceable and inoffensive manners: but distinguished by many innocent singularities, uncommon shyness, and a stammering speech. *Dr. Caryl* merrily observed, that, when he used *bad words*, he could talk fluently enough. A sudden address from a stranger would disconcert him beyond conception. In one of his solitary rambles a countryman met him, and enquired the road. "Tu---u-rn," says *Nevile*, "to-to-to- and so on for a minute, or two:" at last he burst out: "D---n it, man! you'll get there before I can tell you."

trust

trust by the want of any information which I had it in my power to send him. I am very sorry that any obstacle should lie in your way to an office for which you are so exquisitely well qualified.

Believe me, dear Sir,

With the warmest wishes for your welfare,

Your friend and servant,

Jes. Col.

THOMAS NEVILLE.

Oct. 17, 1778.

I could mention some farther circumstances respecting *Brewood-School*, honourable both to myself and my patrons on that occasion; whose kind opinions and friendly efforts will never be obliterated from my memory. But, as the gentleman, whom I particularly have in view, is still alive, I do not feel myself at liberty to produce his letter, however advantageous the light in which his character would be exhibited, as a man of genuine liberality, and a lover of merit, wherever he believes it to exist.

Soon after this disappointment of my hopes, I accepted of a curacy at *Liverpool*, principally with a view by means of this temporary

temporary expedient, of establishing a *day-school* in that town, if a suitable opportunity should present itself. Never did I live in any place, where the *clergy* were treated with less respect, or where I was myself so little noticed. Out of *twenty ministers* of the *establishment*, and nearly as many of the *dissenting* denominations, not one, to the best of my recollection, ever called on me, or shewed me the least civility, except DR. CRIGAN, then minister at *St. Ann's*, now *Bishop of Sodor and Man*. Indeed nothing could surpass the low condition of the *Church-of-England clergy* there for dignity of character, both in manners and in learning, at that time. The gentleman just spoken of, *Dr. and Mrs. Dobson*, a lady known to the world by her life of *Petrarch* and other works, *Mr. William Rathbone* the *Quaker*, and my friend *Dr. Gregory*, now domestic chaplain to the *Bishop of Landaff*, were the only people of rational ideas and instructive conversation, who ever condescended to solicit my acquaintance. My rector, *Mr. Maddock*, was then infirm, and resided at some distance from the town.

One

One day, I remember, he was expostulating with me on the subject of my dissatisfaction with the constitution and doctrines of our *church*; of which sentiments I made no secret at any time, when a good end could be accomplished by a declaration of them. After some disputation on both sides, but without the least tendency to passion and ill-humour in either of us, I finished the debate by a plain question, which I heartily wish every member of our *church establishment* to put to his own conscience; and to answer it deliberately and solemnly, according to the report of that faithful arbiter, as he expects to render an account of his actions to the GREAT UMPIRE of the universe. “Tell me plainly, *Mr. Maddock*: “did you ever read the Scriptures, with “the express view of enquiring into the “doctrine of a *Trinity*, EARLY IN LIFE, and “before your *preferment*, or your *prospects* “of preferment, might contribute to influence your judgement, and made it *convenient* for you to acquiesce?” “Why “then,” says he, “if you ask me that, I must “honestly own, I NEVER DID.”——It is scarcely

scarcely needful to add, that he molested me no more on these questions*.

Whilst I continued at *Liverpool*, I persevered in reading the *New and Old Testaments* with all possible attention and assiduity. My objections to the *creed* of my forefathers were daily multiplied, and my determination to quit the *church* for some other line of life the first opportunity was already made. My attachment, however, to *theology* would never suffer me to think with tranquillity of transferring myself to any other profession; independant of additional objections of a serious nature to such an alteration in my plan of life.

The *French* war had been now raging for some *months*, and several *hundreds* of *prisoners* had been brought into *Liverpool* by

* ——— *adeo in teneris consuefcere multum est !*

VIRG.

It is too late to examine the qualifications and manners of a *master*, when we have fold ourselves to his service.

Jus habet ille sui, palpo quem ducit hiantem

Cretata ambitio ?

PERSIUS.

the

the *privateers*. I frequently visited them in their confinement, and was much mortified and ashamed at their uniform complaints of hard usage, and a scanty allowance of unwholesome provision. What I occasionally observed in my visits, gave me but too much reason to believe the representations of this pleasing people, maintaining their national sprightliness and good-humour undamped even by captivity. I kept my suspicions secret; but wrote an *anonymous* letter to the *mayor*, stating my observations and sentiments on the subject. I was happy to learn very soon the good effects of my interference from the prisoners themselves: and the *commissary*, the author of their wrongs, was presently superseded: whether in consequence of my detection of his iniquities, I could never learn; but, when I met him in the street, there was fire in his eye, and fury on his visage.

Towards the conclusion of one of my *sermons*, I was led by the proximity of the subject, to condemn, in terms of the utmost asperity, and somewhat *hypertragic*, the horrid practice of aggravating the calamities of

of war by the rapine and injustice of private hostility. This, in a place so habitually immoral in this respect, the grand mart of the *African* slave trade and of privateering in that war! excited of course no small degree of resentment against the author of such outrageous doctrine. I was acquainted with no other effect of my interference at that time besides malignity against myself; but learnt some years afterwards, that the nerves of one lady were so agitated by the *thunder* of my lecture, as to allow herself and husband no rest, till he had sold his share in a *privateer*. The remark of *Pomfret*, though not poetical, is generally true; and I profess to rank among the number of those, if there be such besides myself, who are firmly persuaded of the very superior loveliness of disposition and sensibility of heart in the weaker sex:

For there's that softness in a female mind,
Which in a man's we cannot hope to find.

The principal cause of the multitude of *privateers* from *Liverpool*, during the *French* and *American* war, was the impediment
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which this event had put in the way of the *African slave trade*, whose *head-quarters*, as I have observed, are fixed at this place. In addition to the other evidences of cruelty attendant on this execrable traffic, which nothing can resist, as MR. FOX, with an energy becoming the greatness and sensibility of his soul, nobly expressed it, but “an impenetrable heart or an inaccessible understanding;” I will produce two facts, one of which indeed is somewhere on record but not generally known, and for the other I shall give such authority, as will leave nothing to be disputed but my *own veracity*; of which every one may judge as he pleases.

Since the conclusion of the last war it came out in evidence on a trial in *Westminster-Hall*, that a *slave-ship*, laden with her commodity, had been so long detained on the passage, as to be reduced to a short allowance of water and provisions. Their distress was every day increasing. The captain had an opportunity of saving his crew and cargo, by taking refuge in a *French island*: but then the hope of his traffic

traffic was gone. In short, he continued on the seas so long, as to be reduced to great necessity indeed: and the mode of alleviation adopted by this greedy savage was, to bring the *blacks* one by one out of their dungeon up to the deck, and throw them overboard to the number of *one hundred and thirty*. The account, I think, is in one of the *Annual Registers*. I relate from memory, but am not far, I hope, from the truth, even to exactness.

Another *Liverpool* captain, still alive, in a large company at *Buxton*, related what *two* particular friends of mine have also heard him relate: that a *female slave* on her voyage fretted herself to such a degree on account of an *infant child*, whom she had brought with her, that, apprehensive for her health, "I snatcht the child," said this monster, glorying in his unparalleled brutality; "I snatcht the child from her arms, knockt it's head against the side of the ship, and threw it into the sea." I hope my memory is exact even in the *minute*st circumstances of this story, which almost exceeds belief:

belief: as to the capital fact*, that is most certain.

Now I should be glad to know upon what grounds *the House of Commons* could vindicate their conduct in refusing to listen to so general and unanimous a requisition for the abolition of this traffic from all denominations and descriptions of people, as, I suppose, has seldom been displayed on any other occasion. I would put the question especially to those servile prevaricating wretches, who had grounded their most specious pretensions of opposition to the *Coalition-Members*, in a tone of whining supplication, upon a determination "to listen in all cases to the instructions of their constituents." What language will undertake to stigmatize such reptiles with suitable severity?

As for *Mr. Wilberforce*, his exertions in this cause have, I dare say, been very laudable; but I must beg leave to withhold my *general* commendations from a man, who *prevaricated* on the question of the *test-laws*,

* Παρά βρυχῷ μὲν ἢ καὶ ἀγνοεῖν ἢ καὶ ψευδοδοξεῖν δεδοσθαι συγγνώμην. POLYBIUS.

and

and can support our *Minister* in every profligate and unconstitutional measure of his administration with unblushing uniformity.

And it is most wonderful to me, how any man, endowed with the smallest portion of discernment, and capable of the feeblest exertions of the reasoning faculty, can allow *Mr. Pitt* the merit of *sincerity* on this subject. I know many will be shocked at the uncharitableness of this insinuation: but before these good admirers of the *Minister* allow scope to their indignation, I must entreat *them*, I must entreat *Mr. Pitt* himself, to answer *one plain* question. But IT IS ANSWERED, by facts of indubitable evidence, and convincing beyond his *oath*, or the *united oaths* of all the interested and prejudiced votaries of this gentleman under heaven:

“MR. PITT! had you conceived the
 “abolition of the *slave-trade* necessary to
 “the *preservation* of your *power* and to the
 “*maintenance* of your *place*, COULD YOU
 “NOT HAVE CARRIED THAT MEASURE?
 “Answer me.”

“Where be your vaunts now? Quite chop-fallen.”

Still, however, even many *Dissenters*, good souls! have not been driven by the repeated duplicities and impostures of this crafty politician from their admiration of his character, and their dependance on his patriotism. Such *Nincompoops* deserve to be cajoled, and from him they will meet with their deserts. There is, gentle reader! a spice of *pride* in this pertinacity: they are not fond of allowing themselves to have been *mistaken*.

Whilst I was *curate* at *St. Peter's*, the thunder of the *Church* was issued in an execrable prayer against the *Americans*. I read this prayer, but with the omission of all those unchristian words and clauses, which constituted the very life and soul of the composition to the generality of my hearers. I perceived in an instant no small bustle amongst those mighty men, the *church-wardens*. The shrug of the shoulder, the elevation of the hand, the whisper in the ear, during the service, were indubitable signs of the violence of that storm which was going to burst upon my devoted head
in

in the *vestry*. " We shall inform the *Bishop*,
 " Sir, of this conduct." But these impor-
 tant people were soon convinced, that they
 had got in *King Harry's* homely phrase,
the wrong sow by the ear. " Why, gentle-
 " men!" says I, " not one pin do I care for
 " all that you can say or do : and when you
 " write to my *Lord* the *Bishop*, present my
 " most humble duty to his lordship, and tell
 " him, that I care as little for his resent-
 " ment as for your's."—I believe no letter
 on the subject has reached the *Bishop* to this
 day.

As my *sermons* were usually composed in
 the week before I preacht them ; (for I
 never borrowed a line from any man what-
 ever) by the assistance of a tolerably tena-
 cious memory, I had seldom occasion to
 look upon the book : a practice, attended
 with *two* excellent effects, without which
 preaching can scarcely be approved by *any*
 congregation. Your voice is not lost in the
 pulpit, but diffuses itself through the *church*;
 and the audience are impressed with a
 good opinion of your abilities, which is
 N 4 highly

highly serviceable in securing attention and adding authority to your instructions. I have been told, that when my friend the *Bishop of Cork*, who is gifted with a very fluent eloquence, first entered on a curacy near *Cambridge*, the town was overrun with *methodists*. His discernment readily pointed out the principal cause of the emptiness of the *church*, whilst the neighbouring barn teemed with *catechumens*: namely, the *humdrum* method of fixing the eye immoveably upon the book; where nothing distinguishes the exhibitor from a statue of wood or stone, but the droning whine and the mumb-ling lip. He adopted instantly the extemporaneous mode of preaching, and soon transferred the swarm into his own hive. Had I continued my ministrations in the *Church*, I should have pursued the same method, as I had made the experiment in part with success, by delivering *two* discourses on the *Lord's Prayer*, from a few lines containing only introductory words of sentences. It was my intention also, alternately to *expound the Scriptures* instead of a *sermon*: a most edifying and essential exercise,

exercise ; but scarcely practised with a zeal and frequency, commensurate to it's importance, by any denomination of *Christians*, with which I am acquainted.

On *March 23d*, 1779, I vacated my fellowship by marriage, of which I informed the master of our college on that day.

This matrimonial engagement was several *weeks* after greeted by the *Hyson-club*, conformably to the laws of our society, with the following billet.

THE resident members of the Hyson Club present their compliments to Mr. and Mrs. Wakefield, and beg leave to congratulate them on the happy occasion of their late marriage.

EDWARD WARING,
WILLIAM PEARCE,
GEORGE PRETYMAN,
ISAAC MILNER,
GEO. MOUNSEY,
SAM. VINCE.

Cambridge,
May 13, 1779.

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This *billet* was not so immediately subsequent to the transaction, (which came at the time to their knowledge) as to fill up the measure of complimentary civility; and now excites in my memory a circumstance recorded by *Suetonius*: Tiber 52.

When the *Trojan* ambassadors waited upon him with their condolences on the death of his son *Drusus*, somewhat out of date; he replied, with the utmost composure of countenance; "I beg, gentlemen! your acceptance in return of my hearty condolence on that melancholy event, the loss of "your illustrious towns-man, *Hector*."

As I never intended to proceed in my *degrees* on account of the requisite *subscription*, and could therefore propose to myself no end from continuing my connection with the college, I desired my name to be taken from the boards. About the same time, I had exchanged my labourious and unprofitable curacy at *St. Peter's* for that of *St. Paul's*; which had less of the drudgery of the profession, and left me more leisure for my studies. It now became necessary for me

me to attempt some plan of life more lucrative than a curacy ; especially too, as I had resolved to relinquish my station in the *church* as soon as possible. Accordingly, I published some proposals for opening a *day-school* in *Liverpool* : but the good citizens, measuring my consequence by the standard of the *pedagogical* tribe already stationed among them, and esteeming me on that account unreasonable in my terms, seemed indisposed to give me the least portion of encouragement. I was delivered from the mortification of disappointment after a longer trial of my scheme, by a new adventure in my eventful history, which shall be soon related in it's *chronological* order to the reader.

Whilst I officiated at *St. Paul's* for one of the ministers, who was generally absent, and a fellow of *Brazen-Nose* in *Oxford**, his colleague

* The mention of that *college* excites in my mind the recollection of a pleasant passage, that happened during my residence in *Liverpool*. A large company was dining at the *Golden Lion* : one of which was a *Welsh* curate, with a very insignificant appearance ; meanly dressed and of a small meagre person. Near him sat a wag of a gigantic
size

league died, and it was kindly hinted to me by one of the principal inhabitants of the place, that the *corporation*, who have the disposal of all the preferments in the town, would nominate me his successor upon proper application to their body. I had determined upon another course, and consequently forbore any exertions for the attainment of an object, now become unpalatable to my feelings.

About this time, the *trustees* of *Warrington Academy* in *Lancashire* had come to a

size and thundering accent; remarkable for an enormous nose on his impudent face. The little parson was immediately fixed upon, as a good subject for the raillery of this important gentleman: who set himself accordingly to roast the *doctor* for the entertainment of the guests. "I presume, Doctor! you have had a *college education*." "Yes, Sir!" "You look as if you had." "You too, Sir! no doubt, have enjoyed the advantages of *academical instruction*." "Certainly, Sir! I have." "You are a member, I make no question, of *BRAZEN-NOSE College*." "You scoundrel! what do you mean by that?" The disputants came to blows: and our *ecclesiastical pugilist*, to the amazement of the spectators, proved such a *David* to this *Goliath*, as made him speedily repent of his temerity and importance in provoking one, who could *thump a cushion* or *pummel an antagonist* with equal vigour and dexterity.

resolution

resolution of appointing a distinct tutor for the *classical* department, and were inclined to make choice of a clergyman of the *establishment*. Mr. Gore, a worthy book-feller in *Liverpool*, who had conceived an opinion of my liberality of sentiment from the books, which I had occasionally enquired for at his shop, mentioned this circumstance to his friend the REV. MR. GODWIN, a *dissenting clergyman* in the neighbourhood of *Liverpool*, and one of the trustees at *Warrington*: a man not to be named by me without that tribute of respect, which is due indeed from *all*, to amiable manners, strict integrity, masculine sense, simplicity, benevolence, and hospitality. DR. BRANDRETH, a physician of great and deserved estimation in *Liverpool*, called upon me at the request of Mr. Godwin to mention their proposals; and, in consequence of this application, I went over to talk with Mr. Godwin upon the subject. At this interview, he informed me more particularly of the intention of the *trustees*, and their wish to engage a *Church-of-England* clergyman. I replied immediately, that I was sorry for
this

this information, as I had determined to leave the *church* myself, and was therefore apprehensive, that I should not sufficiently coincide with the views of the *trustees* on this occasion. Before our departure, however, (for I was accompanied by *Dr. Brandreth*) this difficulty seemed to disappear; and it was thought expedient, and with perfect propriety, that I should procure some testimonials of my character and competency for such an employment.

I had mentioned *DR. JOHN JEBB* as one, who knew me well, and could give such an account of me, as, I doubted not, would be perfectly satisfactory to the *trustees*. I wrote to *Cambridge* also for a *college-testimonial*, and one was sent: but, finding it couched in a style of formal insipidity, and such as the *master* and *fellows* would have granted *officially* to many, whom they had much less reason to esteem than myself, without any appropriate recommendation, I turned it over without delay to the discipline of that worthy receiver of all literary rubbish, the limping deity of *Lemnos*. Nor would a more specific testimony have contributed materially

materially to the furtherance of my suit. The character given of me by DR. JEBB, through the medium of DR. PRIESTLEY, had so entirely secured the approbation of the *trustees*, as even to cut off at once every hope of another candidate, powerfully supported and long connected with the institution and its patrons. I was not made acquainted for some time with the friendly interference of DR. JEBB in this business; and, after I was acquainted, delayed my acknowledgements to him much longer than was consistent with civility and a proper sense of his kindness. I shall insert the DOCTOR'S reply to my letter.

DEAR SIR,

I received your obliging favour; and am sorry you gave yourself a moment's disquietude upon the subject you mention. In acting as I did, I paid that tribute to your ability and your worth which I was entitled to do from my acquaintance with you, and the opinion Mr. Tyrwhitt had formed of you; and I should have therefore been blameable not to have acted as I did. I
rejoice

rejoice that the situation is such as you approve. That it is one wherein you can be useful to mankind is certain; and that you really will be useful is no less sure.

I shall always hear of you with pleasure; and be glad to hear from you whenever you shall do me that favour.

I am, with great esteem,

Your's sincerely,

JOHN JEBB.

Craven-street,

12th Aug. 1780.

Critical knowledge applied to the Greek Testament is much wanted. I have no doubt but you will think it an object worthy your attention.

One other event, of a most singular complexion, fell out before I quitted *Liverpool*; which, on account of the important conclusion to be deduced, in my opinion, very reasonably from it, I shall now circumstantially record. I have mentioned above; that one of the *ministers* of *St. Paul's* died during my connexion with that church. This gentleman had, I believe, been brought
up

up among the *dissenters* of the *Presbyterian* denomination : he was at least their minister for some years in *Liverpool* at *Ben's-Garden Chapel*. Whilst he continued with this congregation, he had the character of an excellent preacher, and was very popular among them. He afterwards *conformed*, whether upon any occasion of disgust, or quarrel, between him and his people, I do not distinctly remember, and am not sure that I ever knew. Certain it is, whilst I was at *St. Paul's*, his character was very low indeed as a *preacher*, nor did he seem in much higher estimation as a *man*. My *rector* had frequently intimated his suspicions of the *honesty* of his colleague ; and signified to me a conviction that his reverend brother PURLOINED the *sacrament-money*, upon this proof, of more money being counted by the *church-wardens* from the collection in the *galleries only*, than what the sum total from the *whole church* was afterwards found to equal. No man of ordinary candour would hastily give credit to such a dreadful accusation of a brother ; and my disposition to suspense of judgement was considerably

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strength-

strengthened by the cordial antipathy, which these two teachers and professors of the *evangelical* system of love and peace were known to have imbibed for the persons of each other. My *rector*, as an *Oxonian*, was staunch to the principles of his nurse both in *politics* and *religion*; and therefore an enemy to *dissenters*, and every thing related to them. The next *sacrament* Sunday was agreed upon between us for the season of detection: but several elapsed before illness would suffer the supposed culprit to attend. The day, however, came at last; and these eyes were witnesses to the theft of our sacrilegious grey-beard. We secretly determined to charge him with the offence; but what other measures we had intended to pursue, I cannot now recall to memory. Death, however, intercepted those intentions, whatever they might be. He never entered the church after that day. He sickened immediately, and died. I went to see the poor forsaken unhappy man in his fatal illness, from pure commiseration of his condition; but nothing beyond customary civility passed between us.

Now

Now my inference from this circumstance is as follows : but observe reader ! I do not advance it as an *universal* truth, though as decisively settled in my own mind ; of which, however, every person must take the liberty of judging as he pleases. I say then, “ It “ is IMPOSSIBLE, in my opinion, that any “ man, who has been educated in the true “ principles of *dissent* from the *establishment*, “ can afterwards conform with a good con- “ science.” By the *true principles of dissent*, I understand an abjuration of all human authority in propounding and enforcing articles of faith, collected by men as the doctrines of the scripture, in their own terms and according to their own interpretation ; because a compliance with such an authority is a literal abjuration of the supremacy of *Christ* in his own kingdom against the most explicit commands of *Christ* himself. Sensible *Non-conformists* of these times would not separate from the *establishment* for the wearing of a *surplice* or *kneeling* at the *Lord's supper*, which appendages of devotion so much distinguished their forefathers, and continue to disgust some of

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their

their absurd and unlearned children at this day. The foundation, on which *rational dissenters* build *their* opposition, is that which I have laid; and, I own, a very strong presumption would be raised in my mind to the disadvantage of the *moral* character of an apostate from this principle. The melancholy instance related above is a very pertinent corroboration of my ideas.

At *Liverpool* was a *non-conformist* preacher of uncommon celebrity for his oratorical vociferation, and attended by a numerous congregation, who amply provided for him. He was inveighing loudly one day in the presence of my rector against the magistrates for suffering an itinerant brother to perform his ministerial functions in the open air, on account of the incommoding crouds about him. "Now are not you a pretty fellow," said *Maddock*, "to enjoy the benefits of *toleration* in your own way, and not allow this poor traveller the same indulgence with *yourself*?"

Obstupuit, steteruntque comæ, et vox faucibus hæsit.

This

This *consistent dissenter* was preaching a sermon for the *infirmary*; and, among other arguments to effect his purpose, is said to have pleasantly observed, that "no man, "such was the importance and excellence "of the institution! could possibly be prevented from bestowing liberally according "to his ability, but by some distress of circumstances. Whosoever, therefore, he "added, shrinks from his duty on this occasion, must be inevitably concluded to be *in debt*."—The consequence was a plentiful contribution.

I have heard of another *dissenting minister*, who employed in a similar case an argument equally humorous and successful. "Methinks," says this arch divine; "Methinks "I hear some of you excuse yourselves by "alleging the great sums you intend to "bequeath to these charitable institutions at "your death. I am glad to hear it. Commendable indeed it is, to be charitable at "any time. But, in the mean while, the "poor must not *starve* in expectation of "your liberality; and we, the friends and "patrons of the poor, shall think ourselves
 o 3 " in

“ in duty bound to offer up our most devout
 “ supplications to *the Father of Mercies*, that
 “ he would be pleased as soon as possible to
 “ take you to himself for their benefit.”—
 The audience were terrified into charity;
 and the effect was answerable to the most
 sanguine wishes of the preacher *.

I removed to Warrington in August 1779,
 previously to the annual commencement of
 our *sessions* at the academy in September; and
 it is my intention to give in this place the

* There is current another adventure, not void of festi-
 vity, concerning that *Liverpool Divine* above mentioned,
 which unhappily confirms what an acquaintance of mine,
 a captain of a ship, once said; that he never *swore* on land,
 but, if he did not begin, as soon as he got on-board, nobody
 regarded him.

One day in the week was not unfrequently allotted to
 the instruction of the *sailors*, with whom the preacher, by
 no means to his discredit, had in former life been better
 acquainted. One of these men stood in the door-way on
 a cold evening, and held it open, to the great annoyance
 of the congregation. “ *Be so good as to shut that door*
there!” says the preacher. No notice was taken of this
 civil request. “ *Pray, good man! let that door be shut!*”
 This repetition of soft and civil accents was equally unsuc-
 cessful. The preacher at last thundered out: “ D— your
 e—s, you f—n of a b—! shut that door, I say.” It was
 shut immediately.

best

best account I can both of the institution and of my associates in conducting the tuition of it; which I know will not be unacceptable to many readers.

This institution had then existed, I think, *two* and *twenty* years; and survived my arrival *four* years more. The intention of it was, to provide a course of liberal education for the sons of *dissenters*, and particularly for *dissenting ministers*. During it's continuance many very respectable characters, both *laity* and *clergy*, had been formed by it's discipline; some are *fallen asleep*, and some are still dignifying and improving society at this day. Many members, however, of the *establishment* had preferred an education there to the restrictions and licentiousness of the *universities*; and *one third* at least of the students in my time were of that description. The *academy* was supported by *annual subscriptions* and the income arising from the students. I pronounced the speedy downfall of this establishment soon after my arrival there: and, as I am not ambitious of inspiring the reader with an elevated idea of my *prognostic* powers

powers upon the constitution of this patient, I will point out the very simple and obvious symptoms, by which this opinion was suggested. No fund, or no adequate fund, had been provided for the maintenance of the tutors, and the income from the students was not commensurate to the expences of the *academy*. Who could not then foresee, that upon any failure of students, such as must often happen from the mere unaccountable vicissitudes of things, independent of the good conduct and credit of an institution; or upon the death, sickness, or declining zeal of subscribers, always most active in the *infancy* of a scheme; who could not, I say, foresee, that, in this case, the tutors must starve, or the seminary fall? Besides, the students in general staid with us so short a time, that a succession was required beyond what the families of liberal *dissenters* were likely to supply for a continuance. But, as I shall have occasion to speak more minutely upon the *academical* institutions of the *dissenters* on occasion of a second connexion of the same kind some years after, I shall only state here in a few words

words what *precipitated* the downfall of *Warrington Academy*. These were, in short, the want of an established fund, secure from fortune and caprice; the incapacity of preserving proper discipline from the untowardness of the situation and the injudicious structure of the buildings; an enormous expence inconsiderately incurred in improvements of the buildings at a most unhappy juncture; an uncommon failure of students for one year; and the lukewarmness of some of the *trustees*. One of my colleagues, and some others of the *dissenters*, have attributed the desolation of the *academy* to ME *: but they do their unwor-

* They would represent me as pestiferous indeed. Wherever I come, by their account, *havock* and *ruin* come with me:

crudelis ubique

Luctus, ubique pavor, et plurima mortis imago.

Some now alive may remember what Mr. WALLACE of *Liverpool* (than whom a more spirited and upright man could hardly exist) said to me in the *Inn-yard* after a solemn discussion of the business: "Well, Mr. *Wakefield*!" taking me by the hand: "I am happy to inform you, that, whilst every body besides, concerned in this unhappy situation, comes in for his share of blame, not a word has been uttered to the disparagement of yourself."

thy

thy tutor too much honour by far in supposing, that I was the *Atlas*, on whose shoulders alone this fabric could be supported. Were I tired of the weight, what could hinder the *trustees* from looking out for a successor to my department: some *Hercules*, capable of acquitting himself with equal firmness and perseverance?

And here, before I proceed to give an account of my associates in office, my duty urges me to discharge a debt of justice to the *trustees*, whose behaviour to me was liberal and respectful on all occasions, worthy of *gentlemen* and *dissenters*! To one of them, SAMUEL SHORE, Esq. of *Clapham*, gratitude compels me to break through decorum in thus publicly acknowledging a peculiar obligation, in consequence of an ingenuous information respecting the literary proficiency of one of his sons: a proof of genuine good sense and true magnanimity which few parents indeed, as I have found by experience, are capable of giving. The invitation also, of the Superintendants of this institution was conducted in an honourable manner; and every circumstance, that led

to this connection, forms a most striking contrast to the sneaking behaviour of their HACKNEY brethren at a future period of my history. I shall insert the *President's* letter, SIR HENRY HOUGHTON, in this place.

Warrington Academy, Thursday

July 1, 1779, One o'clock.

REV. SIR,

THE Trustees of the Warrington Academy, at their general annual meeting held this day, have unanimously agreed to request your acceptance of the office of Classical Tutor in the Academy on the terms proposed to you by Dr. Enfield; and they doubt not that your connexion with this seminary will be as agreeable to you, as it will be reputable to them.

I am, Sir,

Your obedient Servant,

H. HOUGHTON, *President.*

Our *Divinity Tutor*, DR. AIKIN, was a gentleman, whose endowments, as a man
and

and as a scholar, according to my sincere judgement of him, it is not easy to exaggerate by panegyric. In his life he was rigorously virtuous, and, when I knew him, under as perfect a self-government, as a participation of human weaknesses can well allow. He has acknowledged to me his irascible propensities in early life, and the difficulties, which he had encountered, in this discipline of his temper. *Religion* had brought every wayward idea and irregular passion into subjection to *the laws of reason*, and had erected her trophy in the citadel of his *mind*. The high esteem, and even veneration, in which I held him, received some abatement, I must candidly acknowledge, several years after his decease, on hearing from a friend at *Nottingham* of unquestionable veracity, who had formerly been his scholar at *Kibworth* in *Leicestershire*, some mortifying instances of severity in the castigation of his pupils. And should a historian, faithful to his trust *, suppress

* *Ne quid veri non audeat.* CICERO.

the relation of this blemish, compensated by such various and exalted excellencies?

velut si
Egregio insperfos reprêndas corpore nævos.

As his whole conduct was strictly moral, so the influences of religion upon his mind were permanent and awful. He was benevolent and candid in all his judgements on the character of others: of great hospitality, as I myself experienced: quick to discern, and ready to acknowledge, true merit, wherever it resided: not tenacious of his own opinions, but patiently attentive, beyond almost any man I ever knew, to the reasonings of an opponent: perfectly open to conviction: of an affability, softened by a modest opinion of himself, that endeared him to all: and a politeness of demeanour seldom found even in an elevated station.

His intellectual attainments were of a very superior quality indeed. His acquaintance with all the *evidences* of revelation, with *morals*, *politics*, and *metaphysics*, was most accurate and extensive. Every path of polite literature had been traversed by him,

him, and traversed with success. He understood the *Hebrew* and *French* languages to perfection: and had an intimacy with the best authors of *Greece* and *Rome*, superior to what I have ever known in any *dissenting minister* from my own experience. His taste for composition was correct and elegant: and his repetition of beautiful passages, though accompanied with a theatrical stateliness and pomp, highly animated and expressive of sensibility.

The public is in possession of no literary production from this gentleman, to my knowledge, but a note in his son's *Biographical Memoirs of Medicine*; a work, that wants nothing but it's continuation.

At an early period of his life he was in the capacity of a *French clerk* in some *mercantile house* in *London*; where he acquired his extraordinary facility in the *French* tongue. Growing weary of a condition but ill suited to his dispositions and unworthy of his genius, he entertained thoughts of going upon the *stage*, for which his voice and taste were better calculated than his person. Upon abandoning this scheme, he became a pupil,
and

and soon after an assistant, in *Dr. Doddridge's Academy at Northampton*; and accompanied that gentleman to the superintendant of the *Ecclesiastical Court*, at the time, when a prosecution was meditating against the *Doctor* for keeping an *academy*, as a *dissenter*, by some high-church bigots of those days: with whose merciful intentions *George II.* interfered by declaring, that no such proceeding should be permitted in his reign.

This incomparable person left behind him two children, worthy of such a father: *MRS. BARBAULD* and *DR. JOHN AIKIN*; the undoubted heirs of his talents and his virtues:

——— *Primo avulso non deficit ALTER
AUREUS, et SIMILI frondefcit virga METALLO.*

The fine genius and noble sentiments of those distinguished characters have been ascertained by too many monuments of literature to require the feeble efforts of my pen in their commendation. It is sufficient for *FRIENDSHIP* to have woven this
perishable

perishable wreath, to place, as she was passing by, on the pillar of their fame.

The *philosophical* department and that of the *belle-lettres* were filled by my most valued and respected friend DR. WILLIAM ENFIELD of *Norwich*, abundantly known to the *public*, as an industrious, elegant, and instructive writer; and to his *acquaintance*, as the most amiable of men. No commendations can exceed the merit of his unremitting, and, in many instances, disinterested assiduity, to his own loss, in the discharge of his duties, as a tutor and director of this *academy*. His conscientious and useful labours never received that reward, either of pecuniary compensation or honourable and respectful testimony from his employers to which they were well entitled: and my friend had but little consolation left for *twelve* years of unceasing application and perpetual anxiety, endured with chearfulness and contentment, beyond the consciousness of desert, which deserves
alike

alike the tyranny of fortune and the rage of malice *.

So sincere and uninterrupted was our mutual respect and harmony, that the beautiful lines of *Virgil* were not applied to the faithful warriors with more strict propriety than their purport was exemplified in our friendly union through the whole period of this connexion :

His amor unus erat, paritèrque in bella ruebant :
Tum quoque communi portam statione tenebant.

* I had an opportunity, which does not fall to the lot of every man, of knowing what this excellent person thought of myself, when he had no temptation to disguise his feelings. The death of a *clergyman*, of the name of *Wakefield*, was announced in the *Nottingham Paper*. DR. ENFIELD wrote to our colleague DR. CLAYTON soon after, and the following is an extract from his letter :

DEAR SIR, *Thorpe near Norwich, Jan. 5, 1786.*

A Letter from my son informs me of the death of our much esteemed colleague and friend Mr. Wakefield, but gives me no particulars relating to it. I was much affected by the news, and feel sincere regret at the loss of a man, with whom I was so nearly connected, in whose society I have passed so many agreeable hours, and whose abilities, learning, and integrity entitled him to so high a degree of esteem. You will much oblige me by communicating to me any interesting particulars relating to this event, and by informing me how Mrs. Wakefield supports her heavy affliction. Please to present her my sincere respects of condolence with Mrs. Enfield's.

P

DR.

DR. CLAYTON, now of *Nottingham*, succeeded on the death of *Dr. Aikin* to the tutorship of *Divinity*. The unaffected modesty of this gentleman, my very particular friend, would not excuse those encomiums of his intellect and heart, which even Envy would not attribute to the undiscerning partiality of affection.

Dr. Clayton was minister for some years at the *Octagon* in *Liverpool*, where a *liturgy* was used. He is the author of *two* sermons; one occasioned by the dissolution of that society, and the other on *prayer*, preached at a meeting of *dissenting* ministers: both of them excellent compositions.

The celebrated DR. TAYLOR of *Norwich* was the predecessor of *Dr. Aikin*, at the first opening of the *Academy*; but died in a year or *two*, I think, after his appointment. The reader, who is acquainted with the writings of this very learned, liberal, and rational divine, cannot fail to be impressed with sentiments highly favourable to the gentleness and forbearance of their author: for even the meekness of *Christianity* itself is exhibited in his prefaces and
occasional

occasional addressees to the reader. But he was in reality a very peevish and angry disputant in conversation; utterly impatient of contradiction, and dictatorial even to intolerance. So imperfect a judgement may be formed of the mildness or asperity of any author from the correspondent quality of his writings!

This institution had also the honour of DR. PRIESTLEY's abilities in it's service for several years: a man, on whom I shall not now lavish those praises, which confer more honour on the giver than the receiver of them.

The *last* whom I shall mention of this laudable fraternity, but not the *least* in love, is the REV. GEORGE WALKER, *Dissenting Minister at Nottingham, a fellow of the Royal Society*. This gentleman, take him all in all, possesses the greatest variety of knowledge, with the most masculine understanding, of any man I ever knew. He is in particular a *mathematician* of singular accomplishment. His treatise on the Sphere, long since published, and one upon the *Conic Sections*, preparing for the press, are

the vouchers of my assertion. His two volumes of *Sermons* lately published are pregnant with the *celestial fire* of genius, and the vigour of noble sentiments. His *Appeal to the People of England upon the Subject of the Test Laws* would not be much honoured by my testimony in it's favour, as the best pamphlet published on that occasion; were not this judgement coincident with the decision of *the honourable* CHARLES JAMES FOX, who has declared to a friend of mine the same opinion of it's excellence: an approbation, which the author of that *appeal* will know how to value. The *city-dissenters*, puffed up with a most plentiful portion of the wind of *self-sufficiency**, affect to treat their brethren in the country, and this gentleman among the rest, as mere *ignoramus*; simple and unintelligent; not invigorated by the beams of this genial hemisphere in the south, the sole residence of sense and science!

Extra anni solisque vias.

* *Inanes flatus quorundam vile esse, quicquid extra urbis pomerium nascitur, aestimant.* ANN. MARC.

It

It has not, however, been my fortune yet to converse with any of his *clerical* brethren at all comparable for sagacity and knowledge to this *unpolished rustic*.

But these qualifications, great and estimable as they are, constitute but a mean portion of his praise. Art thou looking, reader! like *Æsop* in the fable, for a MAN? Dost thou want an intrepid spirit in the cause of truth, liberty, and virtue—an un-deviating rectitude of action—a boundless hospitality—a mind, infinitely superior to every sensation of malice and resentment—a breast, susceptible of the truest friendship, and overflowing with the milk of human kindness—an ardour, an enthusiasm, in laudable pursuits, characteristic of magnanimity—an unwearied assiduity, even to his own hindrance, in public services? My experience can assure thee, that thy pursuit may cease, thy doubts be banished, and thy hope be realized: for this is the man.

Who now will stay to compute the deduction, which must be made from this sum of excellence, for sallies of passion, devoid

of all malignity, and often excited by a keen indignation against vice ; and for vehemence and pertinacity of disputation ? I have made the computation, and it amounts to an *infinitesimal* of the lowest order.

The *Baptists* have a *burying-place* at *Hill-Cliff* in the neighbourhood of *Warrington*. What follows is an *epitaph* on one of their ministers, which will serve to expose the contemptible affectation of knowledge in little minds, and the artifice, that is sometimes practised, to procure authority with the people, and a reputation for talents, which are not possessed in the least degree by the boaster.

Subter hoc saxum

Thomæ Wainwrighti Sen.

Amicus ille noster sternere se somnum

factum est Ille autem

prædicatoria fuisse in

congressus Baptistus per

Warrington.

I reflect

I reflect to this day, with a pensive pleasure, saddened by regret *, on the delightful converse

“ That flow of reason, and that feast of soul,”

which I enjoyed with my colleagues ; especially at a weekly meeting, holden alternately at the house of each other, and rendered still more agreeable by the occasional accession of some congenial spirit, resident on the spot, or casually introduced as a visitor :

Tecum etenim longos memini consumere soles—

While summer suns roll unperceiv'd away.

We once made an attempt to form another society at *Warrington*, merely literary, consisting of *Dr. Enfield*, the present *Dr. Aikin*, myself, and an assortment of the superior students : at which every member was to produce in his turn some composition in prose or verse, upon a subject of *criticism*, *philosophy*, or *taste*. I never relisht this sort of meeting, in which *set speeches*

* Πενθεὶ λυόμεν⊖ καὶ χαρματι. NONNUS.

were expected ; but was happy enough, when conversation glided by a natural and unprepared course, into a literary channel. We soon gave it up. It was our practice to rise, and address the president. I was not willing to be an indolent spectator of the oratory of my colleagues ; and got up in my turn to harangue. But never was a more ridiculous exhibition ! I stammered, repeated, stood a mere statue of insignificant confusion, and—sat down :

— My sense was gone, my speech was lost.

In the *literary* and *philosophical* society at *Manchester* was once a reverend disputant of the same *costiveness* in public elocution with myself. He was so tedious, drawling, and futile of remark, that some impatient member would usually interrupt him, and allow thereby a respite for recollection, acting like oil to the machine : but, if no *pious shove* chanced to help on this sluggish body, in a few seconds, it's *vis inertiae* composed it in perfect rest, to the infinite diversion of the waggish auditors.

I began

I began my *theological* career, as an author, at *Warrington*, early in the year 1781, with a *new Translation of the first Epistle of Paul the Apostle to the Theſſalonians*, accompanied by ſuch notes only as were neceſſary to juſtify my variations from our eſtabliſhed verſion. This attempt was received with tolerable favour by the public, and the whole impreſſion has been ſold; a ſucceſs which has fallen to the lot of only one more of my performances, though I have uſually printed but a ſmall number of them.

In a few months after, I publiſht my *Eſſay on Inſpiration*, intended to prove ſuch a gift, as commonly underſtood, not reſident in the goſpel writers, from a variety of arguments. The general idea is good, and impregnable; but the work is much leſs accurate than I could wiſh. However, I ſee no probability of another edition of this performance: nor do I recollect whether I printed *two hundred and fifty* or *three hundred* copies; but after a laſe of *ten* years, *ſixty-two* remain unfold.

During

During the same year, on occasion of some dispute with a very respectable and sensible friend, a *Quaker*, I printed my treatise on *Baptism*. In the first page of the *preface* was a sentence, which wears an appearance of unpardonable asperity, and brought upon me from various quarters much severity of rebuke. I should have saved myself, however, these *stripes of the tongue* *, had I not neglected to quote the authority, which suggested the mode of expression to my mind: *He, that uttereth a slander, is a FOOL.* PROV. x. 18.—This work also has a heavy sale; and some copies are yet in hand.—Such intelligence as this, so mortifying to the heart of pride, of the slow demand for my *heretical* divinity, will be received with rapture by the *orthodox sons of our establishment*:

————— τὴν τὰ μὲν δακρυὰ μὲν δὲ ῥιζοῦσι:

My tears will be figs and nuts to him.

A dissenting clergyman in the neighbourhood of *Warrington* felt himself disposed to

* *Verbera lingua.* HOR.

regulate

regulate his ministerial functions by the doctrine, which I had endeavoured to establish: but the wind of opposition began to blow so fresh upon this *nonconformist* from the mouths of his congregation, that, as I understood, he was compelled to take shelter from the storm in the haven of recantation and compliance.

Immediately on it's appearance, and before it could operate with mischief even on the constitution of the towns-men, an antidote was made up and issued from the *theological* shop of the *Rev. Mr. Glaizebrook*, minister of *Latchford*, in the suburbs of *Warrington*. This gentleman's pamphlet was indited with no inconsiderable share of vivacity and shrewdness; and his critical cudgel trimmed my jacket very handsomely, to the great satisfaction, I believe, of the generality of the inhabitants. He is a man of talents very superior to his education and advantages, and deserves the warmest commendations for the pains which he must have taken with the cultivation of his understanding in very untoward circumstances. This infelicity of his former
life

life constitutes a very reasonable apology for those gross vulgarities and that personal abuse, which were lavished too profusely upon me in this performance. I replied with equal tartness, mingling also a few ingredients of sarcastic ridicule upon some points, wherein my education gave me a manifest superiority. These occasional sallies of local hostility—these effusions of personal animosity—these inflictions of reciprocal chastisement—not useless in their season, are no more remembered.

These ARE, ah ! no, these WERE the gazetteers.

In the next year made it's appearance my *new Translation of St. Matthew, with notes critical, philological and explanatory*, in quarto. This work cost me considerable pains, and has been honoured not only by the approbation, but applause, of some of the best scholars and judges in this kingdom, sound and unsound in the faith, *churchmen* and *dissenters*. Notwithstanding all this, and it's undeniable utility in giving the young student in *divinity* an insight into the *phraseology* of the scriptures, in conjunction
with

with a cheapness, considering it's bulk, fullness, and typographical execution, beyond any production of it's time; after a sale of above *nine* years, *three hundred and fifty-seven* copies out of *five hundred* remain to be disposed of at this hour. This work was very expensive, and taught me caution in these undertakings for the future. The remark of *Juvenal* is very applicable to this ill-fated production:

————— *Probitas laudatur, et alget.*

When I once put my hand to the plough, nothing but bodily infirmities induce me to look back *: and I finish, by unremitted industry, with great rapidity, after I begin. This I mention merely as a *fact* in this life of curiosity, and not from vain glory in any quickness of conception or fluency of diction; and moreover as an *apology* for unavoidable inaccuracies: because this effect arises from a constitutional impatience, which

* ————— *Tu, dum tua novis in alto est,
Hoc age, ne mutata retrorsum te ferat aura.*

HOR.

will

will not suffer me to dwell long on the same object. My *Translation and Commentary on St. Matthew** was begun and completed within the compass of a few weeks ; my treatise on *baptism* in *nine* days ; and these goodly memoirs, reader ! of thy friend, which he hopes will contribute not a little to thy edification and entertainment, likely as they seem to swell out into a bulky volume in octavo, were finished, all to a little polish, within *twelve* days from their commencement, in spite of imperfect sleep, multifarious occupations, and an aching head.

For

* A letter, which I received in consequence of this publication, may appear to some a curiosity in point of *clear conception, easy transition, pertinent reasoning, and perspicuous language* ; and as such I shall insert it here.

London, Dean-street, No. 8 opposite Red Lyon Square.

SIR,

The liberty, you have used, in your comments on the Gospel of holy Matthew, where you have omitted the title whom all Christians, ancient and modern do acknowledge, and true as he was appointed by Jesus Christ, a messenger of his life and death and the benefits we enjoy, and with all the holy assembly I hope to live eternally in the presence of the triune God I take the same freedom to use, and to state your words the result of the question,
which

For the space of *six* years after leaving college, the *Greek* and *Roman* writers received
a very

which you add, is it consistent, with the idea you have of the mercy and goodness of God, to permit the enemy to appear in his person, to tempt, the Son of God, I could have wish'd you would consider the four states of man with the dispensations of the attributes, them apply'd, you who'd not have been confused in your idea, his mercy and justice joyns in unison the notes from the philosophers on Job's case does not make the fact the less for all they say is of no value the same with David's and Daniel when God permits the trial, and till he finish and applies it after, they know not the end one key of his light, will disperse, all the wisdom of man, as was the case of Job's three friends, for which I feel for you as a man and mourn for you as a christian, I address myself to you as one that as some knowledge in those trials, I come to experience I was born educated in that parish you live and early in my youth was in the house with a man, who rejected the material properties the person of Jesus Christ, to be brief it was permitted to a trial whether I would state my salvation on the life that proceeds from the merits of the Son of God, it being too copious in a letter I omit it in truth I was in the power of the enemy three quarters of a year, and in visions and the eye that sees to write this letter the Blessed Jesus permitted so he contrould the power of the enemy that he could not destroy me by his power, nor me destroy myself he brought me out and triumph't over the man, and the enemy This was done in Liverpool, in the year 53 and I wait his coming by death the fulfilling of all his dispensations. If you doubt the truth of these lines if you please to shew this
to

a very small portion of my homage, partly for want of books, but principally from my devotion to *theological* pursuits, which were carried on with the zeal of an enthusiast. During my abode at War-

to the Minister of Warrington the register in the time, of the Rev. Mr. Addin, will prove my initiating in the Church of England, and the Blessed Jesus witnessing that he received me in the number of those he died for, and as apply'd his offices Prophet, Preeft, and King on the whole I have wrote the case as plane as possible, I could not have known the true from the false till he raised me to contemplate on the gradual increase the enemy's power his deceit, and malicious designs some times shewing how he could as a messenger of light, and as a tyrant tormenting and insulting against the record of the Son of God and when I meditate the dispersing of his subtelties by the return of the power of my Saviour, with all his love and mercy, that he is true to his promise it fills me with wonder love and praise dont think I am an enemy to learning I approve, when in humility it receives the Bible it is well it can command nothing of itselfe it could do me no good no nor all the learned from the first man to the last when they oppose the work of Redemption they will be found of no value Sir if you can understand this case and receives it with pleasure, but if not I acquiece, I thought it my duty to write to you as being absent in person, and was I with you I could tell you more let this suffice I am yours in the Lord and a Soldier of Jesus Christ.

March 9th 1783.

Warrington

rington especially, *Pindar* and *Parnassus* were almost untrodden by my feet; abandoned

“ For Sion’s hill, and Siloa’s brook, that flow’d

“ Fast by the Oracle of God.”

In that time I cultivated my acquaintance with the *Old Testament* in the original even to a degree of intimacy with the *Hebrew* language; I learnt it’s kinsmen the *Syriac* and *Chaldee*; I acquired perfectly the *Samaritan* character, read the *Pentateuch* therein, and the *Syro-Chaldaic* version of it; to these I added the *Æthiopic*, *Arabic*, and *Persic*; but the last less effectually, because less important to the purpose of the scriptures, than the rest: and finally I read the *Coptic* version of the *New Testament* with the utmost facility, and made some improvements in the course of my reading in the *lexicon* and *grammar* of that language.— The merit of industry and good intention no man will refuse me, and Malice herself shall acknowledge, that, if I have missed the truths of *revelation*, it is not my fault, but my *misfortune*.

An idea now suggests itself, which is of some moment in my own vindication, and will not be introduced unseasonably at this place. Besides a constitutional intrepidity in the cause of truth, an inherent disdain of temporising expedients, and a native aversion to concealment and disguise; that decision and boldness, which appeared in my *theological* performances from the first, had it's origin, I can assure the reader, in a very commendable motive. I had resolutely determined in that ingenuous season of life, when my conviction was fresh and strong upon my mind yet uncorrupted by *the world and the things of the world*, to write an indelible testimony against myself—to leave no palliation for apostacy—no refuge from the reproach and infamy of mankind—should I ever make an offering of my integrity at the shrine of *Mammon*, or bow down, to gratify a patron, in *Rimmon's temple*. The *apostle* had informed me that *the love of money is the root of all evil*: and the experience of the living and the testimonies of the dead conspired to shew, what numbers had launched on the ocean of life with

Conscience

Conscience for their compass and Virtue at the helm ; but alas ! were imperceptibly seduced into a strange inattention to their security by the allurements of the gay scene around them, split upon the rock of interest, and sunk finally in the gulph of corruption and apostacy, amidst the cries and lamentations of all good men*.

A lady of P——, whose *booby son* I occasionally assisted with private tuition, in the exuberance of her acknowledgements for this attention, spoke in terms of great magnificence of her interest with distinguished *churchmen*, her relations, and of the very high probability, that some good preferments would be my reward in no long time through the instrumentality of so powerful a patroness. No preferment at any period would have presented to my mind even an evanescent temptation to renew *subscription* to the *articles*. I made, however, no discovery of my determination to this fair tantalizer ; willing to allow her all the

* Ποια εστιν εμπλασθῶ τληκτες τραυματῶ ; ποιου καθαρειοῦ τληκτες ρυπη. CYR. H.

merit of so generous an interference with her great friends in my behalf. But after all she performed no service, and I felt no disappointment.

The renowned philanthrope MR. HOWARD visited me at *Warrington*, and I was several times besides in his company. The impression, which these interviews left on my mind, of his character, were those of a man rigorously conscientious; free from immoralities himself, and inexorable to those of others; ardent to enthusiasm in all his projects; of unconquerable perseverance; of perfect punctuality in every engagement; stern, self-sufficient, arbitrary, and assuming; inattentive to the conversation of others; and impatient in company, when not occupied in the recital of his own adventures.

One year of my residence in this place, which I do not exactly recollect, I saw in the papers an advertisement from *Cambridge*, offering a prize to the best *essay on the necessity of a redeemer* by any person, who then was, or had been, a member of that
university,

university, and was under *thirty* years of age. I immediately determined to collect into one view my thoughts at various times on this most important subject, and took the pains of arranging all the texts of the *New Testament* relating to it, under proper heads; interspersing occasional remarks, and adding such authorities from ancient and modern writers, as my share of learning at that time, and my scanty library, enabled me to exhibit. I sent in my exercise by the day appointed, but with my customary fortune *. The prize was conferred on an *essay* neither so learned nor elaborate as mine: whether by a determination consonant to the real judgement of the examiners on it's merits, or whether the accuracy of their *theological* noses discovered some heretical *taint* lurking in my papers: for, if I rightly remember, a scrupulous conformity to the *orthodoxy* of the *Church of England* was an indispensable condition of acceptance to every exercise.

* *Durat in extremum vitæque novissima nostræ
Prosequitur fati, qui fuit antè, tenor.*

OVID.

Whilst I lived at *Warrington*, DR. P * *, a red-hot *orthodox Oxonian*, preferred to a good benefice in *Berkshire*, I think, but usually resident for a few months every year at this town, where his own and wife's relations also lived, preached a furious sermon against all *innovators* and *heretics*, at *Sankey-street Chapel*, which I often frequented from an unconquerable aversion to the mode of *praying* among *dissenters*. It so happened, that I was not there upon this occasion; but various parts of this discourse were personal and specific enough to satisfy the whole congregation abundantly, that the pellet was shot at me; and I was informed of this attack from all quarters. The *doctor*, afterwards perceiving that he had mist his aim in this attempt at popularity, and that the *heretical* object of his *theological pop-gun* was in better estimation with the people than he hoped, (by the benefit of this competition, for he was himself universally disliked, as estimable for no one good quality) requested MR. OWEN, my much esteemed friend, to signify, that I was not in his intention in that discourse, and

and had been misinformed upon the point. The most candid judge at that time, I am sure, under a knowledge of all the circumstances of the case, would have rejected this palliative without hesitation, as a nauseous compound of hypocrisy and meanness*.

Over

* The doctor was excessively avaricious. He would not allow his servants to sit down at dinner, lest the ease of their situation should incline them to eat more, than might be good for them, or than they would be apt to eat in a standing posture: which was a curious refinement in the pinching system; but, I hope no curmudgeon will light upon this narrative, and turn to his own account this expedient of economical ingenuity. This contrivance made the doctor's kitchen dinner like a celebration of the Jewish passover in former days. *And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand: AND YE SHALL EAT IT IN HASTE; it is the Lord's passover.*

One day says the doctor to the barber's lad, who afterwards dressed me: "Jack! can't you take this old wig of mine, and dress it up a bit. I'll give you a shilling:—but be sure you don't let your master know." The lad at once closed with the offer; but, feeling no fondness for his employer, told his master and fellow 'prentices of his private job. To work he went with irons so hot as scorched and destroyed the hair eventually, but kept for a time a fresh and stiff curl to the eye. "Aye! this is well done Jack! indeed: there's a SHILLING for you." In a day or two the doctor went out in this renovated bushy; but meeting unfortunately with a heavy shower in his ride, the curls hung

Over against this *Dr. *** lived a sugar-baker, *** by name, at whose house the celebrated MR. WESLEY was sometimes entertained on his progresses among the faithful. It is well known, that this extraordinary man, with a view of securing his own authority and importance among his followers, was uniformly a pertinacious stickler for the pre-eminence of *academical graduates* among his clergy; and, if I am rightly informed, the undignified tribe, whatever their ministerial excellencies might be, were never admitted to the administration of certain functions in the *church*. The preachers were walking about the room, or looking into the street, as fancy dictated,

down, never to be rais'd again! and betrayed the canker at the root.

*Purpureus veluti cum flos, succisus aratro,
Languescit moriens; lassove papavera collo
Demisere caput, pluvia cum fortè gravantur.*

When *Jack* made his regular visit the next day, he saw the doctor ready equipped with a *horsewhip* in his hand, to give him a warm reception. *Jack's* conscience smote him; he took to his heels, and consigned the beard and periwig of his reverence to another artist.

It

It was casually mentioned among them, that the opposite house belonged to a clergyman, whose name was *Dr. ***. "Aye;" says one of the uninitiated subalterns, with a length of countenance and a drawling tone; "There were no *doctors* in *divinity* in our Saviour's time!" "I don't know that:" replied *Wesley*, with some eagerness: "I don't know that. *St. Paul* might very properly be called a DOCTOR IN DIVINITY."

I went, at this time or on some other, to hear *Mr. Wesley* preach. There was nothing in his discourse either to admire or despise. The familiar address after the sermon, containing admonitions or censures of the audience, remarks upon the state of their particular congregation, and little histories of his own exploits, was concluded by recommendation of some small books, which he had lately published, and which he told them they might buy, as they went out, of a man, who had them in a basket at the door*. Such was the touchstone, at which

* *Laudat venales, quas vult extrudere, merces.* HOR.

the faith and zeal of his flock was often tried by their politic pastor.!

I was diverted not a little with the conclusion of the *hymn*, and I supposed till this day, that *Hogarth* had taken advantage of the early excesses of the sect, when he employed the lines, which I am going to produce, in his plate of *credulity*, *enthusiasm*, and *superstition*; where the young preacher, in most amorous languishments, is offering a *babe of grace* to a fair disciple; but *Wesley* gave the inspiring couplet on this occasion with a warmth of emphasis to the enraptured audience:

Only LOVE to us be given!
Lord! we ask no other heaven.

The *Warrington-academy* being now dissolved, I of course, having, as the *apostle* has expressed it, *no more place in these parts*, removed with my family, and fixt myself in the *autumn* of 1783, at *Bramcote*, a most pleasant village within *four miles* of *Nottingham*, on the *Derby* road. My wish was to have procured a few pupils for my maintenance;

tenance ; and, in prosecution of this purpose, I wrote to all my friends, real or pretended, and among the last description found my *Lord of Chester*, as he then was, to claim his station : which transaction has been recounted above, for the admonition of the great, and the discouragement of hypocrisy *. Still, however, I made excuses to myself for that incivility, which indeed nothing can justify one human creature in exercising towards another ; and in the fullness of my good opinion, dedicated to him my anonymous tract, mentioned also before, on *the Study of Divinity*, in the beginning of the year 1784 : without any interested view whatever ; for I dare say he never knew the author, till I lately annexed it to the list of my publications. I do not repent of that dedication ; because a con-

* *Di tibi sint faciles, et opis nullius egentem*

Fortunam præsent, dissimilemque meæ.—

Atque hæc, exemplis quondam collecta priorum,

Nunc mihi sunt propriis cognita vera malis.

Vix duo tresque mihi de tot superestis, amici :

Cætera fortunæ, non mea, turba fuit.

OVID.

Scientious

Scientious and respectful action needs no *repentance*: but plentiful proof has convinced me since the inauspicious hour of it's production, that the encomium was undeserved by this *son of the morning*.—All my applications were answered only by a single pupil, who had been a student under me at *Warrington*.

In this rural retreat I carried on my *theological* studies with incessant vigour; and produced the *first* volume of an *Enquiry into the Opinions of the Christian Writers of the three first Centuries concerning the person of Jesus Christ*: which I carried down no farther than to the conclusion of the *apostolic age*; and, meeting with no encouragement to continue my plan, I have long since dropped it for ever. Out of *two hundred and fifty* copies, notwithstanding it's extraordinary cheapness, considering the nature of the *typography*, *one hundred and eighteen* remain after an *eight years'* application to the public. This production has been very warmly commended by men, whose judgement would do honour to any work.

The

The Rev. Mr. Parkhurst, formerly of *Clare-Hall, Cambridge*, and author of a *Hebrew Lexicon* and other performances, bestowed part of a book, written more particularly against *Dr. Priestley*, in attempting to confute some positions in this publication. If I recollect, his arguments were nothing more than some of the stale futilities on the *plural* termination אלהים in defence of the *Trinity*; unworthy of a moment's consideration. If such remarks were *philologically* just, which they are not, who would choose to construct IDOLATRY upon the weak foundation of a *grammatical* singularity of language?

One cause, to which I have attributed the cool reception of my writings, in addition to such as must be obvious to the most undiscerning reader, is the unrelenting rancour, with which those *reviews*, in most estimation with the public at that time, prosecuted every publication from my pen. That acute and ingenious profligate, Mr. *Badcock*, was the *Monthly Reviewer* then, labouring, like many others, to prove the
sincerity

sincerity of his conversion by the outrage of malice on his first connections :

Τὼς δὲ σ' ἀπεχθαιρῶ, ὡς πρὶν σ' ἐκπαλ' ἐφίλησα.

Against this book, our despicable apostate repeated the old charge of asperity, illiberality, and abuse, without reason ; and some of his brethren at this day, not careful to model their sentence by the evidence, and criticising by precedent alone, shew themselves too forward in following his unprincipled example. This is exactly the case of the poor animal in the street. A malicious rascal cries out, " A mad-dog ! a mad-dog ! " the neighbours rise up in arms, and the unoffending creature is knocked on the head without judge or jury, through the calumny of a villain.

When I figure to my mind a representation of depravity, completely enormous and superlatively despicable, it is the person of a malicious dunce, abusing, for a livelihood, under the authority of a *review* and the security of concealment, writers of learning, industry, or genius ; because their
 . sentiments

sentiments should not harmonize with the professions of that numerous portion of every society, who acquiesce in established notions and established practices without enquiry: and whose approbation is necessary to the sale of these periodical libels upon merit. Among these assassins the well-known artist in the *Gentleman's Magazine* is eminently infamous; and involves in the disgrace every accomplice and encourager of his baseness.

——— monstrum, nullâ virtute redemptum

A vitilis.

Success failing me in this rural retreat, and a residence at such a distance from the town proving incommodious without those domestic accommodations, which my circumstances would not allow; it was judged expedient, that I should make one effort more to establish myself in life by a settlement in the neighbourhood of *London*, the center of activity and observation. I therefore again encountered the unspeakable inconveniences of a removal, burthensome in

a ten-

a ten-fold degree, where the *cura peculi* enters so essentially into the conduct of these measures. Behold me then fixed for the *second* time at *Richmond*, in *May* 1785, advertising for pupils, renewing my applications, and among the rest to my old friend the present *Bishop* of *Lincoln*, who was not backward in his uncostly *professions* of attachment, esteem, and service. At this time I received a letter from a poor *French-Master*, which is an uncommon curiosity in it's kind, and as such I present it to the reader :

REVEREND SIR,

I TAKE the liberty to write you, to have the honour to present you my most humble respects ; and also to humbly beg your permission to recommend myself to your venerable person as a French and Latin teacher who teaches the French and Latin tongues after the decisions of the French and Latin academies : and if his venerable person doubts of my capacity, he may inquire at Mr. Green's and Alchin's academies in the county of Surry, and I am ready to be
examined

examined by the most learned people if it is necessary : therefore the reason of my writing this letter to you, is to intreat to you to grant your favour to be your French teacher in your academy and if my services are useful to you to teach the Latin tongue, it is the same thing for me, because I know perfectly well the Latin tongue, since I am the Latin master; and if I am so happy to receive from you that kindness thou be persuaded that I'll continually offer up prayers for your preservation; you, for whom I shall always have the greatest respects; till I have the happiness of seeing and knowing you, and of assuring you, by fresh protestations how I am,

Reverend Sir,

Your most humble,

And obedient servant.

London, July 1784.

Who, but the stranger to humanity and it's interests, will refuse the tear of commiseration to the wretched and ignominious condition of these fugitives? No descrip-

R

tion

tion can reach the insults * and indignities, which they perpetually experience from their brutish and tyrannical superiors. The eye, that directs this pen, has seen modest worth ridiculed and trampled on by an inhumanized ruffian in the form of a *Briton*, and a *clergyman*. Oh ! how amiable is that *evangelical benevolence*, which embraces every inhabitant of the universe with an equal ardour of affection ! that contemplates in every human form, a SON of the same ALMIGHTY UNIVERSAL PARENT, a BROTHER † of the same REDEEMER, and a fellow-heir of immortality and glory !

In the mean time, no streaks of hope appearing in my horizon from my station at this place, and a house at *Nottingham* becoming vacant, which I had attempted to procure before I quitted *Bramcote*, and endeared to me by a library, repositied there, of which I was to have the use, I returned

* *Injuries* may be atoned for, and forgotten : but an *insult* admits of no compensation. JUNIUS.

† HEB. ii. 11, 12.

from

from *Richmond* with my family to my native town at *Michaelmas* of the same year.

But before I bid adieu ! to this *elysium* of *England*, I will deserve the applauses of every true *Briton* and honest *patriot* by recording the memorable exertions of two individuals in private life, which will sanctify their remembrance to the worshippers of liberty in ages yet unborn :

Two village-Hampdens, that with dauntless breast
The little tyrants of their fields withstood.

The *first* of these incomparable heroes is MR. TIMOTHY BENNETT of *Hampton-Wick* in this neighbourhood ; and the following is a short history of his atchievement. The foot passage from this village through *Bushy-Park* (a royal *demesne*) to *Kingston-upon-Thames*, had been for many years shut up from the public. This honest *Englishman*, “unwilling (it was his favourite expression) to leave the world worse than he found it,” consulted a lawyer upon the practicability of recovering this road, and the probable expence of a legal process. “I have *seven hundred pounds*,” says this

admirable person, “ which I should be willing to bestow upon this attempt. It is all I have, and has been saved through a long course of honest industry.” The lawyer informed him, that no such sum would be necessary to this effect: and *Timothy* determined accordingly to proceed with vigour in the prosecution of this public claim.

In the mean time, *Lord Hallifax*, ranger of *Busby-Park*, was advertised of his intentions, and sent for him. I am possessed of an excellent engraving, which represents this worthy, of an inimitably firm and complacent aspect, sitting down, and in the attitude of his conversation with his *lordship*. “ And who are you, that have the assurance to meddle in this affair?” “ My name, my lord! is *Timothy Bennett, shoemaker, of Hampton-Wick*. I remember, an’t please your lordship! to have seen, when I was a young man, sitting at my work, the people chearfully pass by my shop to *Kingston-Market*; but now, my lord! they are forced to go round about, through a hot sandy road, ready to faint
“ beneath

“ beneath their burdens : and I am unwilling
 “ to leave the world worse than I found it.
 “ This, my lord ! I humbly represent, is the
 “ reason of my conduct.” “ Begone ! you
 “ are an impertinent fellow !”

However, upon mature reflection, his lordship, convinced of the equity of the claim, and, notwithstanding the advice of his friends to persist, beginning to compute the ignominy of defeat : LORD HALLIFAX, the NOBLEMAN, non-suited by *Timothy Bennett* the shoemaker—and the improbability of success ; desisted from his opposition, and opened the road, which is enjoyed without molestation by foot-passengers to this day.

The inscription beneath the engraving is : TIMOTHY BENNETT of *Hampton-Wick, Middlesex*, SHOEMAKER, aged 75, 1752.

The *second* of these twin patriots is MR. JOHN LEWIS of *Richmond*, brother to DR. LEWIS, the celebrated *chemist*, and well acquainted with his great exemplar, TIMOTHY BENNETT. By one of those scandalous

monarchical encroachments * which have distinguished the present reign at *Richmond*, and essentially impaired the beauty and convenience of that terrestrial paradise, the foot-way through *Richmond Park* to *Wimbledon*, *East-Sheen*, and *Kingston*, was shut up, and no passage allowed without a ticket. LEWIS takes a friend with him to the spot; waits for the opportunity of a carriage passing through; and, when the door-keeper was shutting the gates, interposed, and offered to go in. "Where is your ticket?" "What occasion for a ticket? any body may pass through here." "No: not without a ticket." "Yes, they may: and I will." "You shan't." "I will." The woman pushed, LEWIS suffered the door to be shut upon him, and brought his action. The cause was tried before that upright judge SIR MICHAEL FOSTER at the *Surry assizes*. LEWIS was triumphant.

* Φυσει γαρ πασαν μοναρχιαν το μεν ισον εχθαιρειν, ζητειν δε παντας, ει δε μιν, ως πλειους, υπηκουος ειναι σφισι και πειθαρχειν.
POLYBIUS.

After

After the decree in his favour, he was asked, whether he would have a *step-ladder* to go over the wall, or a *door*. He hesitated for some minutes ; but reflecting that strangers might not be aware of the privilege of admission through a *door*, which could not stand open on account of the deer ; considering also, that in process of time, a *bolt* might be put to this door, and then a *lock*, and so his efforts be gradually frustrated ; sensible too, that a *step-ladder* would signify its use at the first inspection to every beholder ; he preferred that mode of introduction. In mere spite, the steps of this ladder were set at such a distance from each other, as rendered it almost useless. LEWIS complained again to the court. “ My Lord ! ” says he, “ they have left such a “ space between the steps of the ladder, “ that *children* and *old men* are unable to “ get up it.” “ I have observed it myself,” says this honest justice ; “ and I desire, MR. “ LEWIS ! that you would see it so constructed, that not only *children* and *old “ men*, but OLD WOMEN too, may get “ up.”

I have listened with delight to this noble spirit relating other exploits of this kind; and will not envy my reader the communication of *one* or *two* more equally heroic. Such disinterested instances of public virtue redeem the degenerate age, in which we live, from an universal imputation of servility and corruption.

It had long been the wish of his present majesty to obtain possession of a narrow lane of great length, which separates *Richmond* and *Kew* gardens from each other, and leads a shorter way from *Richmond* to *Kew* and *Brentford Ferry*. The object was the same in this, as in other attempts of the same nature, which had been crowned with success, to the inconceivable detriment of the village; namely, the indulgence of a most excessive puerility, the enlargement of a garden already enormous in it's dimensions, and seldom visited by it's possessor. The *King*, not being very popular at that time, and the *Queen* almost idolized*, her name

* Like the *Princess Dowager* before her, with the same reverse in due time; after the spirit of the *Latin* maxim,

name was thought the proper instrument of application to the affections of the good people of *Richmond*. She is lady of the manor, and her steward *made a great dinner and invited many*; and among the rest our hero. LEWIS, knowing himself to be disliked by the court and its retainers, at first refused to accept this honour; but, upon consideration, becoming apprehensive, that some plot was in agitation, determined at last to go. The bottle went merrily about amidst a profusion of the luxuries of the season. LEWIS determined, however, to keep the possession of his sober faculties, and was on his guard accordingly. Late in the evening, when most of the company was dispersed, the

Omne ignotum pro magnifico est: on which subject the Bishop of *Corke* once repeated to me an *epigram* incomparably excellent. It was said to be the production of a young man at college, the master of which, who had set him this imposition, kept a pair of *coach-horses*, perfect *Rosinantes* in condition; thin, almost to transparency.

*His nags, sworn enemies to pamper'd steeds!
On hay and stubble old Avaro feeds.
Bred in his fields, and in his stables born,
What VAST IDEAS must they have of CORN!*

steward

steward gets up, expatiates upon the benevolence and amiable qualities of our gracious queen, and declares how infinitely she should be obliged to the inhabitants of *Richmond* for giving up the road in question; but that, if it was disagreeable to a single inhabitant of the place, she did not wish the surrender to be made.

Conticuere omnes, intentique ora tenebant:
Indè toro pater Æneas sic orsus ab alto.

“ Mr. S——,” said LEWIS, as he rose, “ I
“ AM THAT INDIVIDUAL. With as much
“ respect for her majesty as you or any man,
“ I do not feel myself at liberty notwith-
“ standing to compliment the *queen* with the
“ privileges and advantages of my townf-
“ men and their posterity. Their rights
“ are sacred; neither in our disposal, nor in
“ that of others. We are in our day the
“ guardians of a trust, committed to us by
“ our forefathers; and we are guilty of in-
“ fidelity and fraud, if these trusts do not
“ pass unimpaired through our hands into
“ the possession of our children.”

The

The design was given up for a season, but in a few years an act of *parliament*, passed with clandestine treachery, alienated this property from it's legal claimants for ever.

Pone seram; cohibe. Sed quis custodiet ipsos
Custodes?

One day as I was walking, when a boy, with my father at *Kew*, continued this intrepid veteran; "Observe, Jack!" says my father, "the new road, they have made there, and the gate in the old path. What they mean is, for people to accustom themselves to this new way; and then that gate, which is open at *present*, will be lock'd, and the road taken from the public to themselves." "Well," says LEWIS, "in a course of years I lived to see my father's predictions verified. The gate was fastened.—I past by with a friend and some of my men" (he was an eminent brewer at that time) "the day before our annual *parochial* procession at *Richmond*. My lads! says I; take care to bring your hatchets

“ hatchets with you to-morrow to cut down
 “ this gate ; for we must go through it
 “ to our bounds.” “ Don’t speak so loud,”
 “ said my friend ; “ or you will be heard
 “ by the people at the *Princess Dowager’s*. ” “ Oh ! I replied, raising my voice ; I
 “ have no objection to be heard. I am JOHN
 “ LEWIS of *Richmond*, and mean to knock
 “ down this gate to-morrow for a passage
 “ through according to custom.” “ But,”
 says he, “ we might have spared our trouble.
 “ The lock was taken off, and the gate
 “ opened for our processioners.”

This patriotic man is endowed with an extraordinary portion of strong native sense, and a fund of sarcastic humour, with a promptness of elocution in nervous and significant expression, that has rarely been surpassed ; in conjunction with a perfect command of temper. Upon trials, as an evidence, and in *vestry* disputes he has given frequent proofs of his oratorical powers to the admiration of the audience. From a state of affluence and distinction above the vulgar, he has fallen into poverty in his old age ; but a handsome annuity is regularly provided

provided for him by the generous contribution and active interposition of my brother, the minister of *Richmond*; who, in that awful crisis, when *faith* shall be lost in *fight*, and *hope* absorbed in *possession*, will receive for a multitude of such benevolent exertions the testimony of CHARITY, that *never faileth*.—I have an excellent engraving of LEWIS, in my possession.

See me then, reader! stationed again at my native place in the *Autumn* of 1784. Nothing worthy of memorial, nothing, I mean, productive of instruction or recreation to another, occurred for some time after my return to *Nottingham*. I continued as usual my application to my studies; and, about a twelvemonth after my arrival, resumed my *classical* pursuits with an ardour, attending the resumption of a long-neglected favourite; and unabated to this hour. Indeed now, almost every object, such as this, in which I am engaged at this moment, is pursued with weariness and impatience, as detaining me from an employment, in which I luxuriate as congenial

genial to my nature. The truth is, I had meditated an entire translation of the *Old Testament*; and not merely such as may easily be given by moderate acquirements and common industry; but an *amended version* from the text of the original, adjusted and corrected by a comparison of all the *Oriental* translations extant. I have some collections of this nature by me; and, if I live to enjoy more leisure, hope to execute a translation of *Isaiah*: but this performance will fall far short of that accuracy, which a continuance of my *theological* career would have exhibited. A mature reflection upon the enormous expence attendant on such works, and my experience of the slender encouragement, which usually falls to the lot of authors in this department of literature, and to myself in particular, determined me to relax my efforts in this direction, as likely to answer no purpose at all adequate to the cost and labour to be expended in it. I transferred, therefore, my chief application to the productions of *Greece* and *Rome*, with a particular attention at the same time to every fact and every

every expression, that could contribute to illustrate the *phraseology* or sense of the *sacred writings*, or throw any light on the *evidences* of revelation. And in this course of study I have been enabled to proceed by the indulgence and liberality of the *syndics* of the *Cambridge* press: which subject will come more properly under our view at a future period.

I now fared better than in former times in my employment of *tuition*, and had under my care for several years *three* or *four* pupils on very handsome terms. But this tide of prosperity was not raised by the influence of those pretended friends, who were moving in the higher orbits of society. One or two individuals in private life are alone entitled to my acknowledgments of service: and the most disinterested claimant on my gratitude is MR. GEORGE HIBBERT, *merchant* of *London*; a gentleman of most conspicuous politeness and liberality in all my transactions with him.

It is lamentable to observe the sordid maxims, by which even the opulent regulate

late their conduct in the business of education : and, whilst the vanity of equipage and the gaieties of dissipated life are destroying vast sums perpetually, the understanding of a favourite son, the pillar of their hopes and happiness ! is suffered to lie uncultivated, or encumbered with unprofitable instruction ; for want of the wisdom and the justice in parents to encounter that expence, which a *horse* or a *servant* * can induce them to incur without hesitation and without a murmur. When I reflect on the illiberality of these despicable mortals, my heart rises in me with indignation ; and no prospect of emolument could ever induce me to submit to their meanness for a single moment. I will here exhibit part of a short correspondence between myself and one of those impertinent, dictatorial, condition-making gentlemen, which may serve to expose the unreasonableness of such people ; though I partly think, I might have retorted as properly with less asperity. I must

* ΣΥΝΙΣΑΝΤΙ ΤΙΝΟΣ ΑΡΙΣΤΙΠΠΩ ΙΙΟΥ, ΗΤΗΣΕ ΠΕΝΤΑΚΟΣΙΑΣ ΔΡΑΧΜΑΣ· ΤΙΣ ΔΕΙΠΟΝΤΙ, ΤΟΣΟΥΤΕ ΔΥΝΑΜΑΙ ΑΝΔΡΑΠΟΔΟΝ ΩΝΗΣΑΣΘΑΙ· ΠΡΩΗ, ΕΦΗ, ΚΑΙ ΕΞΕΙΣ ΔΥΟ. D. LAERT.

presume

premise, however, that what this disparaging barterer, (in the spirit of Solomon's worldling, *It is nought, it is nought, saith the buyer; and, when he is gone forth, he boasteth*) in all the affectation of self-important opulence, calls a *garret*, was one of the best and pleasantest rooms in a very commodious house, where he required, as another reasonable accommodation, a constant fire to be kept for his son *.

How

* SIR,

If I send my son to be under your care, I suppose you will at your expence fit up the garret and closet adjoining: they may be made convenient, tho' the room is not near so good as that he has been lately used to. The chief things wanted, besides those mentioned, when I had the pleasure of calling upon you, are some shelves for books, of which my son has a considerable number; drawers for his linnen and cloths, a table large enough to read and write at, and some chairs.

As three guineas are to be paid as entrance, I suppose my son may stay with you till October or September without making any allowance, if he is not absent during that time. If he stays the remainder of the year, and is not absent six weeks, I do not object to an allowance in proportion to 50l.—for the rest of the year. I wish to be clear both for my own sake and for your's, as I shall then be able to mention your terms to my friends, who have sons to educate. In case your answer is agreeable, I intend my son to come to your house the beginning of the next week.

S

By

How far the reader will go in his approbation of my conduct on this occasion, must

By turning your abilities and attention to the instruction of pupils, I hope you will soon meet with all the success you desire. Mr. Hume I think says that eloquence in England is far below the perfection to which it may be carried.— May not the same be said of education, particularly of speaking and English composition? Any gentleman with learning and talents, who studies to improve this branch, will deserve the thanks of the public, and when his merit is known, will doubtless have the power of requiring such terms, as will soon make him easy for life, if not rewarded by preferment in the church.

Nottingham, January 19th, 1785.

SIR,

Your letter confirms me in a suspicion, which your conversation excited, that you would not easily be satisfied with any treatment of your son. You suppose me, no doubt, to be some needy school-master, who will be glad of a pupil upon any terms. You are mistaken. I have a degree of spirit and liberality I do assure you, which some, I perceive, in more affluent circumstances and politer life, appear not to possess. I do not wish, that any man should entrust his son to my care, who does not think it of as much importance to *himself* as to me. My merit is not to *be* tried and to *be* known, as you suppose: it *has been* tried, and is *well* known: and I am happy to number some of the greatest characters of this kingdom in station, abilities, and virtue, among my *friends*. That I have not been served by them more effectually may seem a singularity to you; but it is a singularity for which I could easily account.

be

be left to his own judgement. I was resolved to act up to the spirit of these *memoirs* by shewing myself as I am. Mankind, however, should be made to understand, and such arrogant dictators in particular, that the office of a tutor is of the first usefulness and dignity in society, and that no pecuniary compensation can be a proper equivalent for conscientious inspection of the morals, and the communication of valuable knowledge. Let us hear the admirable remarks of a spirited *Roman* on this subject: *Isto modo, ne medico quidquam debere te, nisi mercedulam dices; nec præceptori, quia aliquid numeraveris: atqui omnium horum apud nos magna caritas, magna reverentia est. Quædam pluri sunt quam emuntur. Emis a medico rem inæstimabilem, vitam ac valetudinem bonam; a bonarum artium præceptore, studia liberalia et animi cultum. Itaque his NON REI PRETIUM, SED OPERÆ SOLVITUR: mercedem NON MERITI, sed occupationis suæ, ferunt. SENECA de Benef. vi. 15.*

A month or two before this period, I was honoured by the secretary of the *Literary and Philosophical Society of Manchester* with an account of the distinction shewn me by them in electing me an *honorary member*; though my *diploma* bears date *April 28th, 1784*. This testimony of respect was more immediately occasioned by an *Essay on the Origin of Alphabetical Characters*, which received such favour as to be read to the society in two successive meetings. Nor have other judges of literary merit distinguished this production with more parsimonious commendation. It has been inserted, if I rightly remember, in the *New Annual Register*; and I have been informed, that the editors of the *Scotch Encyclopædia*, which is now publishing in numbers, have thought it worthy of a place in their work. It was not, however, a spontaneous effusion; but reluctantly brought forth at the intreaty of a friend, and written under a variety of inconvenient circumstances. The reader, perhaps will not be displeased, if it should make it's appearance in this place also, with additions and improvements.

ON THE
ORIGIN *of* ALPHABETICAL CHARACTERS.

AT this period of time, when the human mind has acquired so much honour by the introduction of such astonishing improvements into the various departments of philosophy and science, beyond the example of former ages; those speculations, which tend to aggrandize the dignity of reason, are received with avidity, and admitted with a readier acquiescence. We are apt to conclude, that the same ingenuity and strength of faculties, which have been able to investigate the sublime laws of the planetary system, to adjust the tides, to disentangle the rays of light, to detect the electric fluid, and to extend their researches into the remotest regions of mathematic science; must be adequate to any attainments and discoveries whatsoever. Nor has any disputable topic of enquiry been accepted more implicitly of late, even by men accustomed to hesitate and to examine, than the gradual discovery of *Alphabetical Characters*

acters by the successive exertions and accumulated experience of mankind.—To call in question a maxim so generally believed, may appear in the judgement of philosophers, to favour of superstition and credulity : but, perhaps, it will be found, that the evidence in favour of this maxim, bears no proportion to the confidence, with which it is embraced. As a man, I rejoice in whatever is honourable to our nature : but various scruples have ever forbidden my assent to this popular article of belief. I will state my objections to it with all possible perspicuity and conciseness ; and then submit the determination of this question to the judgement and candour of the reader.

I. The five first books of the *Old Testament* are, I believe, acknowledged by all to be, not only the most ancient compositions, but also the most early specimens of *Alphabetical Writing*, at present existing in the world. Now, taking for granted the authenticity of the *Mosaic* records, if alphabetical writing be indeed the result of human ingenuity, one great peculiarity distinguishes it from all other *human inventions* whatsoever ;

ever: the very first effort brought it to perfection. All the sagacity and experience of succeeding generations, illustrated by a vast influx of additional knowledge, beyond the most accomplished of their predecessors, have been unable to superinduce any real improvement upon the *Hebrew* alphabet. This seems to me a singularity utterly irreconcilable to the common hypothesis: at least I am acquainted with no plausible answer to this objection.

Should any one reply, “ that *alphabetical* “ *characters* may have been in existence “ many ages prior to the date of these “ specimens in the scriptures, but that the “ more ancient memorials, in which they “ were exhibited, have perished by the deso- “ lations of ignorance and the vicissitudes “ of time:” I must demur at an argument that advances no premises of sufficient validity to authenticate this conclusion. For,
 1. It is mere *affirmation*, without the least shadow of historical testimony to give it countenance. 2. To wave the authority of the *Jewish* scriptures upon this point; (which, however, I must beg leave to ob-

serve, is corroborated by abundant evidence from philosophy and experience, as well as history) that simplicity of manners, predominant in the early ages, so observable in the accounts delivered down by every profane historian; the confessed mediocrity of their intellectual acquirements, and the confined intercourse of nations with each other, which would render such an expedient less necessary, and therefore less likely to be discovered: all these considerations seem to argue with no little cogency, that so complex, so curious, so wonderful, so consummate a device, as that of *alphabetical writing*, could hardly be *first* detected by a race of men, whose wants were few, whose advantages were circumscribed, and whose ideas were commensurate to their situation. This position, therefore, conjectural as it is, and unsubstantial, seems unworthy of further animadversion.

II. If *alphabetical writing* were a *human invention*, the natural result of ingenuity and experience; might we not expect, that different nations would have fallen upon the same expedient, independently of each other, during

during the compass of so many ages : when the faculties of the mind are equally capable at all times, and in every corner of the universe ; and when the habits of life and modes of thought inevitably bear so great a resemblance to each other in similar stages of society ? This, I say, were but a reasonable expectation : which, however, corresponds not to the event. For *alphabetical writing*, as now practised by every people in the universe, may be referred to *one* common original. Now, if this proposition can be proved, the argument from successive derivation, without a single instance of independent discovery, must be allowed to amount to the very highest degree of probability in my favour : and the common supposition will appear perfectly gratuitous, with the incumbrance also of this great paradox : “ You tell us, I might say, “ of an invention, which is the regular consequence of refinement in society ; nothing more than a gradual advancement “ from what is plain to what is complex, “ through a similar process, pursued by the “ mind

" mind in all it's exertions for improvement;
 " and yet, we can perceive no reason to
 " conclude, that any community but *one*,
 " and that in no wise distinguished by any
 " vast superiority of inventive genius, or
 " the improvements introduced by them
 " into common life, ever compassed this dis-
 " covery ; though the human powers have
 " been uniformly the same, and the conduct
 " of society has been greatly similar in dif-
 " ferent nations at different periods of
 " time."

Let us consider then, how the evidence
 stands in this case : only premising, that,
 where a continuity of transmission appears
 to have taken place, arising from the in-
 tercourse of nations with each other ; and
 where the words are the same, the gramma-
 tical construction, and other minute pecu-
 liarities of composition much alike, in two
 languages ; these languages are of the same
 texture : and that *alphabetical composition*,
 attended by these circumstances of resem-
 blance, must flow from one source : espe-
 cially, if the difference in the *alphabetical*
marks

marks of these two languages should be no objection, but may be accounted for upon reasonable principles.

It will be readily allowed then, I presume, that no modern *European* nation, exclusive of the *Turkish* empire indebted to the *Greeks* and *Arabians*, separately invented *alphabetical writing*: we all derived, without any doubt, this art from the *Romans*. The *Romans* never laid claim to the discovery: they ascribed all their literary advantages to the *Greeks**. This accomplished people acknowledge, with one voice, to have received the art from the *Phœnicians*†; who, as well as their colonists the *Carthaginians*,

* See Aur. Vi&t. p. 12.

† So Suidas often; Plutarch, Herodotus, Justin Martyr, Clemens Alexandrinus, several authors in the *Anthologia*, Josephus, Critias and Sopater in Athenæus, Pliny, Diodorus Siculus, Tacitus, Lucan iii. 220. This is an important passage. The *Phœnicians* were better known than the *Hebrews*, whose language they spoke, and so had the credit of the discovery: see Diod. Sic. v. 74. It is easy to improve on the invention of another, as Cicero observes.

Nam neque tam est acris acies in naturis hominum et ingeniis, ut res tantas quisquam, NISI MONSTRATAS, possit videre:
neque

Carthaginians, are known by the learned to have spoken the *Hebrew* language, or a dialect scarcely varying from the original. The *Coptic*, or *Ægyptian*, wears the exactest resemblance in the majority of it's characters to the *Greek*: which, however, were not introduced, it is probable, before the foundation of *Alexandria*: many words are common to it with the other *Eastern* languages; and the impracticability of tracing more to this source partly arises from the paucity of the remains of their literature, and partly from their unconnected situation, and partly from alterations in a length of time; and these remarks are applicable to similar difficulties in the other tongues. This, therefore, must be referred in all reason to the same origin. The *Chaldee*, *Syriac*, and later *Samaritan*, are dialects of the *Hebrew*, without any considerable deviation, or many additional words. The *Æthiopic* differs

neque tanta tamen in rebus obscuritas, ut eas non penitus acri vir ingenio cernat, si modo aspexerit. De OR. iii. 31. See also Q. Curtius, iv. 4. 19, and the note in Pitiscus's edition. Eusebius, præp. Ev. ix. 26. x. 5. and particularly Hartley on Man, vol. i. prop. 83.

more

more from the *Hebrew*, but still less than the *Arabic*. These languages, however, notwithstanding such deviations, have issued from the same stock; as the similarity of their formation, and the numberless words, common to them all, demonstrably evince: and the *Persic* has a close affinity to the *Arabic*. Alterations would naturally be introduced, proportionate to the civilization of the several possessors, and the time and distance of their separation from the other nations: and this will account for the superior copiousness of some above the rest. So then, not to determine which was the more ancient language, the *Hebrew*, *Syriac*, or *Arabic*, a question of no importance on this occasion; all the languages in use amongst men, that have been conveyed in *alphabetical characters*, were the languages of people, connected ultimately, or immediately, with those, who have handed down the earliest specimens of writing to posterity. And, when the languages of the *eastern* nations are so similar—when so curious an art would be, in all probability, the first improvement communicated by
one

one people to another—is it not morally certain, that *alphabetical writing* originally centered in one people? For length of time has deprived us of express historical testimony in this case.

Indeed, this proposition seems to be sufficiently ascertained by another argument; that is, from the sameness of the artificial denominations of the letters in the *Oriental*, *Greek*, and *Latin* languages; accompanied too by a similar arrangement: *Alpha*, *Beta*, and so on.

But, in opposition to this evidence, some will argue against all possible admission of our conclusion, by alledging the entire dissimilarity of characters employed by the ancients to discriminate their letters. “Why should not one nation, it will be urged, adopt from the other the mode of expressing the art, as well as the art itself? To what purpose the trouble of inventing another system of *characters*?”

Various answers may be returned to this objection.

1. We know, from the instance of our own language, what diversities may be introduced

roduced in this respect merely by length of time, and an intercourse with neighbouring nations. And such an effect would be much more likely to take place, before the art of printing had contributed to establish an uniformity of character. For, when every work was transcribed by the hand, we may easily imagine, how many variations would arise from the fancy of the scribe, and the mode of writing so constantly different in individuals. What *two* persons write without the plainest symptoms of peculiarity?

2. *Vanity* might sometimes give occasion to this diversity. When an individual of another community had become acquainted with this wonderful artifice, he might endeavour to recommend himself to his own people, as the deviser of it: and, to evade detection, might have recourse to the substitution of new symbols. But let no more credit be given to this conjecture than it deserves, not improbable in itself.

3. The characters of the *alphabet* might, sometimes, be accommodated, as much as possible, to the symbolical marks already in use

use amongst a particular people. These, having acquired a high degree of sanctity by the use of many generations, would not be easily superseded, without the aid of some such contrivance, by an adventitious practice.

4. But I have more than conjecture to offer in support of this argument; even the testimony of an ancient historian; whose account will serve as a general evidence in this case, and may lead us to conclude, that similar deviations may have taken place, amongst other classes of men, as well as in that instance, which he particularly specifies from his own knowledge.

Herodotus, in one part of his history, has the following relation :

“ Those *Phœnicians*, who came with *Cad-*
 “ *mus*, introduced many improvements
 “ among the *Greeks*, and *alphabetical writ-*
 “ *ing* too, not known, in my opinion, to
 “ the *Greeks* before that period. At first
 “ they used the *Phœnician* character: but
 “ in process of time, as the pronunciation
 “ altered, the standard of the letters was
 “ also changed. The *Ionian Greeks* inha-
 bited

“ bited at that time the parts adjacent
 “ to Phœnicia: who, having received the
 “ art of *alphabetical writing* from the *Phœ-*
 “ *nicians*, used it, with an alteration of some
 “ few characters: and confest ingenu-
 “ ously, that it was called *Phœnician*, from
 “ the introducers of it. And I have seen
 “ myself the characters of *Cadmus* in the
 “ temple of *Ismenian Apollo* at *Thebes* in
 “ *Bœotia*, engraven upon tripods, and very
 “ much resembling the *Ionian* characters *.

5. The old *Samaritan* is precisely the
 same as the *Hebrew* language: and the *Sa-*
maritan Pentateuch scarcely varies by a
 single letter in *twenty* words from the *He-*
brew. But the characters are widely dif-
 ferent: for the *Jews* adopted the *Chaldaic*
 letters, during their captivity at *Babylon*,
 instead of the characters of their forefathers.
 This difficulty then seems to have been suf-
 ficiently considered.

III. What we know of those nations, who
 have continued for many centuries uncon-

* See further on this part of the subject *Chishul* on the
Sigeon Inscription, sect. xv. *Suidas* in *Σαμωι δ δημω*, the
 Scholiast on the *Orestes* of *Euripides*, vers. 432.

ned with the rest of the world, strongly militates against the hypothesis of the human invention of *alphabetical writing*. The experiment has been fairly made upon the ingenuity of mankind for a longer period, than that which is supposed to have produced *alphabetical writing* by regular gradations: and this experiment determines peremptorily in our favour.

The *Chinefe*, a people famous for their discoveries and mechanical turn of genius, have made some advances towards the delineation of their ideas by arbitrary signs; but have nevertheless been unable to accomplish this exquisite device: and, after so long a trial to no purpose, we may reasonably infer, that their mode of writing, which is growing more intricate and voluminous every day, would never terminate in so clear, so comparatively simple, an expedient, as that of *alphabetical characters*.

The *Mexicans* also, on the new Continent, had made some rude attempts of the same kind, but with less success than the *Chinefe*.

We

We know also, that *Hieroglyphics* were in use among the *Ægyptians*, posterior to the practice of *alphabetical writing* by the *Jews*: but, whether the *Epistolography*, as it is called, of the former people, which was in vogue during the continuance of *Hieroglyphics*, might not possibly be another name for *alphabetical writing*; I will not take upon me to decide.

Now what will our adversaries reply to this? They will pertinaciously maintain, that *alphabetical writing* is a *human invention*: and yet all those nations, who have been conversant with this expedient, are discovered to have derived it from the same original, from some one people in the *east*, whose time and means of attaining it we cannot now certainly find out; but are compelled to conclude from analogy, and the experience of other nations, that their imagination, as it was not more fertile, was not more successful, than that of their neighbours.

Again: Where large communities have flourished for ages, but unconnected with those countries, which enjoyed this advantage,

tage, their own solitary exertions were never capable of effecting this capital discovery. Is it possible for presumptive evidence to be more satisfactory than this?

IV. Lastly, We will consider the argument, upon which the commonly received opinion depends: that is, the natural gradation through the several species of symbols, acknowledged to have been in use with various people, terminating at last, by an easy transition, in the detection of *alphabetical characters*. I cannot see this regularity of process, this ease of transition, so clearly as some others appear to do; but let every one determine for himself from the contemplation of the several stages of emblematical representation.

1. The first method of embodying ideas would be, by drawing a representation of the objects themselves. The imperfection of this method is very obvious, both on account of its tediousness, and its inability of going, beyond external appearances, to the abstract ideas of the mind.

2. The next method would be somewhat more general, and would substitute two or three

three principal circumstances for the whole transaction. So two kings, for example, engaging each other with military weapons, might serve to convey the idea of a war between two nations. This abbreviated method would be more expeditious than the former: but what it gained in conciseness, it would lose in perspicuity. The great desideratum would still be unattained. This is only a description, more compendious indeed, but still a description, of outward objects alone, by drawing their resemblance. To this head, if I mistake not, the *picture writing* of the *Mexicans* is to be referred.

3. The next advance would be, to the use of symbols: the incorporation, as it were, of abstract and complex ideas in figures more or less generalized, in proportion to the improvement of it. Thus, in the earlier stages of this device, a *circle* might serve to express the *sun*, a *semicircle* the *moon*: which is only a contraction of the foregoing method. This *symbol writing* in it's advanced state would grow more refined, but ænigmatical and mysterious in proportion

proportion to it's refinement. Hence it would become less fit for common use, and, therefore, more particularly appropriated to the mysteries of philosophy and religion. Thus *two feet* standing upon water, served to express an *impossibility*: a *serpent* denoted the oblique trajectories of the heavenly bodies: and the *beetle*, on account of some supposed properties of that insect, served to represent the *sun*. Of this nature were the *Hieroglyphics* of the *Ægyptians* *.

4. But, this method being too subtle and complicated for common use, the only plan to be pursued, was a reduction of the first stage of the preceding method. Thus a *dot*, instead of a *circle*, might stand for the *sun*: and a similar abbreviation might be extended to all the symbols. Upon this scheme, every object and every idea would have it's appropriated mark: these marks, therefore, would have a multiplicity commensurate to the works of nature, and the operations of the mind. This method also was practised by the *Ægyptians*, but has

* See Amm. Marc. xvii. 4.

received it's highest perfection from the *Chinese*. Their vocabulary is consequently interminable, and almost infinite: so that the longest life is said to be incompetent to a complete acquaintance with it: and who does not see, that it may be extended to any assignable point whatever? Now, if we compare this amazingly tedious, and cumbersome, and prolix contrivance, with the astonishing brevity and perspicuity of *alphabetical writing*, we must be persuaded, that no two things can readily be conceived more dissimilar; and that the transition, from a scheme, constantly enlarging itself and growing daily more intricate, to an expression of every possible idea by the modified arrangement of *four* and *twenty* marks, is not so very easy and perceptible, as some have imagined. Indeed, this seems to be still rather an expression of things by correlative characters, like the second stage of symbol writing, than the notification of ideas by arbitrary signs. But, perhaps, we are not so intimately acquainted with the *Chinese* method, as will justify any conclusions

from it respecting this subject. We know, however, that it is widely different from the art of *alphabetical writing*, and infinitely inferior to it.

Till these objections, to the *human invention* of *alphabetical characters* are refuted, there will be no reason, I apprehend, to treat a different supposition from that generally admitted, as chimerical, and destitute of philosophical propriety.

As for the claim of the *Ægyptians* to the invention of letters, that will not appear very plausible to those who have read *Dr. Woodward's Essay* in the *Archæologia*, on the learning of that people.

I will finish this imperfect dissertation by two or three remarks relating to the subject.

1. *Pliny* asserts the use of letters to have been *eternal*. This shews the antiquity of the practice to extend beyond the æra of authentic history.

2. The caballistical doctors of the *Jews* maintain, that *alphabetical writing* was one
of

of the *ten* things, which God created on the evening of the sabbath.

3. Most of the profane authors of antiquity ascribe the first use of *alphabetical characters* to the *Ægyptians*; who, according to some, received the expedient from *Mercury*; and according to others, from the God *Teuth*.

4. Is there any reason to suppose, from the *history* of the *human mind*, that *oral language*, which has been long perfect, beyond any memorials of our species in heathen writers *, and is coæval with man, according to the testimony of scripture: is there any reason, I say, to suppose, that even *language itself* † is the effect of *human ingenuity and experience* ?

I now resume the thread of my history.

* See *Tzetzes Chil. v. sect. 28.*

† See *Jamblichus vit. Pyth. sect. xi.*

Though

Though I had never read the *church service* in public since I gave up my curacy at *Liverpool* in *June*, 1779, I had preached now and then at various seasons and in several places. These I shall specify, as they will take up no long time in the enumeration, and will fill up the chart of my *theological* operations as a *deacon* in the *Church of England*. But my sermons were all *free will offerings*, and received no pecuniary compensation. I once took the pains to calculate all the profits of my clerical warfare, issuing from *christenings*, *burials*, and *weddings* without number for *three* months, whilst I was curate at *St. Peter's, Liverpool*; from presents, *weather-falls*, allowances of wine, &c. in *three* curacies, lasting together nearly *twelve* months; and the amount was 43l. 16s. 2d. $\frac{1}{2}$!

I preacht, *once* or *twice* for the curate of *Bramcote* in the church there in 1783; and once in the *mother church* of *Attenborough*, a village about *two* miles south of *Bramcote* on the banks of the *Trent*, and famous for giving birth to HENRY IRETON, Lord
Deputy

Deputy of Ireland during the protectorate and son-in-law to *Cromwell*. This place is incorrectly called *Attention* by *Mr. Noble* in his instructive memoirs of the protectorate house of *Cromwell*. I have seen the entrance of his baptism in the register, and thought it had stood at the year 1603; but as our historian mentions 1610, and this year better accords with the other dates there specified, my memory, I suppose, has failed me. Indeed our little county was eminently fertile of those choice spirits, who instructed mankind with such energy and success in the lessons of civil liberty in the last century, which their disciples of our days are practising in a manner infinitely honourable to themselves and their preceptors: but the names of these heroes I cannot give with sufficient exactness and authority.

At the request of my brother, I preached the sermon upon the general peace at *Richmond* in 1784: the *Infirmity sermon* at *St. Peter's* in *Nottingham* in 1785 or 6: and twice at *St. Mary's* about the same time. And there ends my list of these disorderly exhibitions.

My

My affairs went on in a calm uninterrupted tranquillity, with respect to my tuition, my family, and my studies, to the spring of 1786, when I was seized with a pain in my left shoulder from a grievance, of which no account could ever be given, and which harraſt me beyond measure, and almoſt beyond endurance, for *two* entire years, without material abatement : nor am I delivered from the apprehenſion of a return, or the occaſional impreſſions of it, to this hour. I could ſeldom procure either eaſe or ſleep without opiates, and for *three weeks* I have not been able to lie down in bed, or to put my cloaths off, for as many *hours*.

Per varios caſus, per tot discrimina rerum,
Tendimus in Latium, ſedes ubi fata quietas
Oſtendunt.

An entire interruption of my ſtudies was the neceſſary conſequence of this unrelenting malady : except that I endeavoured to lull my pains in the earlier ſtages of this diſorder by writing ſome remarks on the poems of MR. GRAY, which *Kearſley* publiſht ;

light; prefixing a life of the poet without my knowledge and the consent of the author of it, who wrote an angry letter to me on occasion of this literary depredation, equally displeasing to myself and the aggrieved party. Some other articles were huddled together at the end without my approbation. The only fruits of this publication, which was indulged with the warm encomiums of all the periodical journals of that time, were a *single copy* for myself. The *Georgics* of *Virgil* also afforded my mind some alleviation in this distress. An enthusiastic admiration of the finest poem of the most accomplished poet in the universe, furnished the most powerful alleviation of this series of sorrows, next to the studies and consolations of religion. A consideration of the very disadvantageous circumstances, in which that publication was prepared for the press, will dispose the candid critic to make suitable allowances of exculpation for the many inaccuracies and imperfections of it. Some of the *criticisms* need no apology, and will be received by the ablest judges with

with gratification and applause in future times.

And in this place it becomes me to declare the liberality with which the UNIVERSITY of CAMBRIDGE conducts publications of this nature : the recital of which cannot fail to reflect upon them abundant honour from the learned of all denominations in the community at large. The work is proposed to the *syndics*, or *curators* of the *university-press*. One of their body is requested to read the performance, in order to form an estimate of it's merits, and to judge of the expediency of printing it, with respect to the credit, or discredit of the work, to their body and the *university* at large. Upon his approbation the work is consigned to the press ; the whole expence is defrayed by the *university*, and the entire copy presented *gratis* to the author. The only interference of the *syndicate* on these occasions is, to fix the price of the volume, which is usually, but not much, below the current rate ; that the public, on one hand, may be accommodated, and no inducement,

on

on the other, holden out to the speculating monopolisers of these articles of trade.

Some *typographical* inaccuracies deform this edition of the *Georgics*, from trusting the correction of the press to others, who indeed ought not to be expected to submit to such an irksome task. It would be a very reasonable indulgence to us poor authors from the legislature, to suffer our *proofs* to be conveyed free, like news-papers, in a case open at each end for the prevention of fraud. Surely it would reflect no dishonour on any government to shew this trivial token at least of it's respect for *letters*. Nor would the revenue be materially impaired. Many are induced to relinquish publications all-together, or to defer their schemes of authorship to a time, which never arrives, rather than encounter the enormous expences of such a reciprocation of postage, as a work of any length requires: and thus that paper is not used, which is productive to government by it's consumption. This is a very serious inconvenience to many; and I am one who speak from experiment

feelingly

feelingly upon the subject. I wish some statesman of taste and magnanimity would stand our friend: and these qualities have taken up their residence with MR. FOX, who would perform a congenial service in attempting the accomplishment of our petition.

This debility of mind and body rendered a suitable attention to my pupils an absolute impossibility. I was delivered from all but one, *Mr. Robert Hibbert*, the cousin of my patron, who was soon to be transferred to the *university*. The society of this ingenuous and amiable youth was a source of perpetual satisfaction, and he usually past his vacations with me till the completion of his *academical* career in his *first degree*. I tried change of air at *Richmond* and at *Scarborough*; but *Time* was to me the master physician, that, in the words of *Sophocles*, *made all things easy* *.

In the beginning of the year 1788, I was induced to animadvert with all the severity,

* Χρονὸν γὰρ εὐμαρὴς θεῶν. Elect. 180.

which

which the occasion appeared, in my apprehension, to demand, on some of the pompous inanities of DR. HORSLEY, now *Bishop of St. David's* *; not the least conceited and audacious controversialist of ancient or modern days. Indeed, such is the domineering and insolent spirit of this redoubtable champion of the *hierarchy*, that even his own patrons, who want advocates, appear afraid of trusting him with too much power. For my part I wish heartily for his preferment to the very highest dignities of his profession, and should be very happy to pay him my respects, and eat an *archiepiscopal* dinner with him at *Lambeth*. I should be standing then on the tiptoe of expectation for the happy moment, in which this *ecclesiastical Sampson* would pull down the temple of the hierarchy *upon the lords and upon all the people that are therein*.

It is, however, most sincerely regretted by me, that the dispositions of this

* In an *ordination sermon* preached before DR. SAMUEL HALLIFAX, then *Bishop of Gloucester*; who was an acquaintance of my father's, and knew me, and had been a *fellow* of our college: to whom my remarks were addressed in a letter.

prelate should have been warped either by pride, ambition, or selfishness, to such an excessive obliquity, as displays itself throughout his writings. The native vigour of his faculties, his commendable share of learning, his elegant and nervous style, and his ingenuity of invention, might have been happily employed to the advancement of science, and to the confirmation and recommendation of the *christianity* of the scriptures. It is a miserable reverse to these glorious utilities, to sell one's self to a *system*, and to be occupied in the dirty drudgery of an *establishment*. Talk not to me of a concern for religion and a veneration for truth, when a man is already in possession of great preferment, and is expecting more. Reason and philosophy can accept with confidence no declarations of integrity and conviction, when a bribe has been received *. I allow, and am sure, that

* *Discite ; non inter lances mensasque nitentes,
Cum stupet insanis acies fulgoribus, et cum
Acclinis falsis animus meliora recusat :
Verùm hic impransì mecum disquirite. Cur hoc ?*

that many *dignified clergymen* are perfectly honest and sincere in professing the doctrines of the *church*; but it is an insult to the common sense of mankind in every age to call them *unprejudiced* and *proper* witnesses. We should recollect the penetrating remark of the *Jewish sage*: *The heart is deceitful above all things, and desperately wicked.*

But I would not wish the reader to infer from these remarks, that I have in fact given an opinion upon the points in dispute between this sturdy polemic, and his antagonist DR. PRIESTLEY; because in truth *I* have not read the performances of either on the disputed points. One day, however, whilst I was waiting in a library alone, I

*Dicam, si potero. Malè verum examinat omnis
Corruptus judex.*

HORACE.

*Let's talk, my friends! but talk before we dine:
Not, when a gilt buffet's reflected pride
Turns you from sound philosophy aside;
Not, when from plate to plate your eye-balls roll,
And the brain dances to the mantling bowl.*

POPE.

*Thou shalt take no gift: for the gift blindeth the wise, and
perverteth the words of the righteous. Exod. xxiii. 8.*

opened our prelate's book in that part of it, in which he descants on the *Greek* word *ιδιωτης*. I smiled within me to observe the craft, with which this pretender to *philological* precision had ramified the significations of this poor word, in all the ostentation of technical parade *. The term has *two* senses only, and is incapable of more. It's primary meaning is *a man in a private station*; it's *secondary*, that *character*, which a man in private station usually exhibits. The object of our artificer of disputation, in such displays as these, was, I should suppose, after cannonading the castle of these *non-conformist* ideots with a volley of shot from his pedantic battery, to advance under the cover of the smoke, and take the fastnesses by storm; without the tediousness of a regu-

* I cannot but have a very mean opinion of writers, who will put on the appearance of assurance and certainty, that they may carry the guise of perfect knowledge and judgement to the bulk of their readers, where they are far from being at that certainty, which they affect. And every one must have a worse opinion of those, who give themselves this air only to serve party or private views.

LORD BARRINGTON.

lar

lar approach by the mines of argument or the lodgements of confutation.

In the *Autumn* of this year I let off a fly cracker against the *church*, under the title of, *FOUR MARKS OF ANTICHRIST, or a Supplement to the Warburtonian Lecture*, without a name. My object in this little effort was to point out *four characteristics* of genuine *Christianity* incompatible with the doctrines and constitution of the *Church of England*. But the reader may possibly be curious to know upon what inducement *I* of all men living, so unsuitably to my disposition and the general tenour of my life, sent into the world an *anonymous* publication *; and adopted a practice, not very allowable, in my opinion, when a man presumes to *find fault* in terms of such vehemence with the conduct and sentiments of

* Indeed, another pamphlet before mentioned was *anonymous*; but in the dedication of that, I had so be-praised BISHOP PORTEUS, according to my real sentiments at the time, that I had no mind to be known, lest I should incur the imputation of flattering a great man to serve my own interest.

his neighbours. I will ingenuously state my reasons for this procedure with the utmost simplicity and clearness; not much, perhaps, to the credit of my prudence with the wary sons of circumspection and design.

In the *first* place then, I had lived long enough in the world to be sensible of the magical influence of a *name* in recommending a book to public notice, or in retarding it's advances to a popular reception. For once, therefore, I felt an inclination to try how an ambiguous title upon a very interesting subject would operate on the public. The reviewers, I think, gave a creditable criticism upon the performance, though they spoke of the *gall*, in which the writer had dipped his pen. The scheme, however, did not answer. Very few indeed were ever sold; but more since it was known to be mine than before. Yet, I believe, in accounting for the general infelicity of my publications, *two* other causes should be considered; the *one* is, a scarcity of advertising, to which I am driven by the enormity of the expence, which would readily swallow up all the profits of my
little

little productions : and the *other*, the want of that zeal, which a well-accustomed book-seller will exercise in the sale of works worthy of his purchase.

My *second* and *principal* inducement to the suppression of my name at the publication of that pamphlet was, an unwillingness to disgust my good friends at *Cambridge*; or, to speak more properly, a fear of irritating them to such a degree, by my rudeness to the *great goddess Diana*, whom all *Asia* worshipping, as to withdraw from me their patronage and good opinion. And this, I own, was to me a very serious consideration. For, as the state of my affairs would not allow me to publish my *criticisms* at my own hazard, the most pleasing employment of my time, liberal in itself and possibly not altogether unimportant to good letters, would be absolutely superseded : for what can animate our exertions, but Hope? and who will be laborious with a daily and nightly perseverance, merely for the sake of *occupation* only ; in a means without any *end*, but a selfish gratification of taste?

At the top of my literary articles for the year 1789, stand *Remarks on the internal Evidence of the Christian Religion*: a work, which might gain approbation, at least for it's good intentions towards religion, from every class of *Christians*. The *journalists* of the day were candid and liberal in their character of this performance, which was written from the heart, and has been applauded by some, whose capacities of judgment cannot be disputed. Even the *Christian religion*, however, seems but a dull subject in the apprehensions of the present age: so that the difference to me is not very material, whether I write FOR *Christianity*, OR AGAINST the church. My piping produces no *dance*, and my mourning no *lamentation*. I question not, but the *internal evidences* of our *establishment* would suit more prelates than the *internal evidences* of the *gospel*. But I shall not hastily make this experiment. The cry would then be *Ανὸ ποταμῶν χάρισι παύει*. A small impression of this pamphlet is not yet sold off.

*——Antè leves pascetur in æthere cervis,
Et freta destituent nudos in littore pisces.

In

In *June* of the same year, came forth from the *Cambridge* press the first part of a work, which I mean to carry on through the whole compass of ancient literature, if the fountain of life and health shall not cease to flow, nor the sources of *academical* favour be dried up. It was named, *Silva Critica, sive in auctores sacros profanosque commentarius philologus*. My grand intention in the plan of this work was the union of *theological* and *classical* learning, the illustration of the Scriptures by light borrowed from the *philology* of *Greece* and *Rome*; as a probable means of recommending the books of revelation to the notice of scholars; and thus promoting in the world at the same time, a *profitable heathenism*, if I may be indulged in this singularity of expression for the sake of brevity, and a *rational theology*. The capital obstacle, I have been long persuaded, to a tolerably general uniformity of sentiment on the *fundamental points* of *Christianity*, with honest minds, superior to the sordid allurements of interest, is the slender acquaintance, which even the ministers

ministers and professors of the gospel themselves have made with the original language of the *New Testament*. These sacred oracles of divine truth are usually apprehended through the medium of an interpreter, and address themselves of course to the understanding with a certain portion of ambiguity and mysticism. *They verily speak well, but we are not edified.* Besides, too many *Christians* are apt to conceive of the *Old and New Testaments* as compositions not to be studied and discussed like ordinary writings: which gross misconception is a serious hindrance to just ideas of *Christianity*. As soon as the common rules of *criticism* shall be generally applied to the Scriptures, and every portion of them estimated and examined with a freedom of discussion, unawed by the apprehensions of a foolish superstition, Truth will advance with rapid strides on her career throughout the universe, and the prediction of *Habakkuk* * will be daily accelerating to its fulfillment: *The*

* C. ii. v. 14.

earth shall be filled with the knowledge of the Lord, as the waters cover the sea.

About this time, I met with an opportunity, which I had long wished for in vain, of witnessing a most extraordinary *ventriloquist*. I heard him in the street alarming the multitude with his mysterious ejaculations, and brought him home with me for a satisfactory examination of this uncommon faculty. He was a man of about *thirty* years of age. He told me, that he had accidentally discovered his ability to speak in this manner about *two* years before, and that he had much improved it, in producing louder and distincter tones, since the first discovery. By some peculiar conformation, I presume, of the organs, he could speak with the *inspiration* of the breath, and so throw a sound into his lungs. But the exertion was always accompanied with difficulty and fatigue. When the voice was loudest, he used to turn gradually from the company to conceal the motion of his lips, and to favour the deception, as if the noise proceeded from his belly. As he stood in the
middle

middle of the room, and occasionally conversed in his natural tone of voice, when he spoke inwardly and in a fainter accent, the spectator would naturally, according to the uniform habit with respect to *sounds* in such a case, refer this feebler voice to a remoter station, and conceive of it as issuing from a corner, or some other point, beyond the man. This is the whole of the mystery; and this solution will account for that singular *phænomenon* in all the variety of it's exhibition.

These people were called *εγγαστριμῳοι* *Belly-Speakers*, by the *Greeks*; by the *Hebrews* and *Chaldees* אֲבִירִים, from the *swelling* of the belly in speaking. There is a sort of *possession* among the *blacks* in *Jamaica*; and under it's imaginary influence nothing can console these unhappy victims, or induce them to receive sustenance: they abandon themselves irrecoverably to despair. These people call this affection, having *OBV*; the same word, I make no doubt, as the above *oriental* term. We are not sure, how the inhabitants of the *East* might pronounce the first letter of the *alphabet*: not to mention the

the frequent commutation for each other of the A and O, in the *Æthiopic* language in particular.

In *July*, our society at *Nottingham*, composed of a select number of friends, congenial in sentiment and dispositions, was impaired by an irreparable calamity in the death of our associate, MR. SAMUEL HEYWOOD, *attorney at law*, a native of *Manfield* in this county. The loss indeed of this most excellent person was not confined to the narrow circle of our society. From the peculiar posture of affairs at that time in *Nottingham*, from the great influence which his public situation would have superadded to talents and virtues, capable of commanding respect and operating to public usefulness in almost *any* situation, and from his unimpeachable character in a profession eminently serviceable within it's sphere of action, when conducted by integrity; no estimate could easily be formed of the loss, which the community at large sustained by his death. No event of my whole life im-

preft

preſt on my mind a more forcible conviction of the unſearchable counſels of the divine adminiſtration, and a more myſterious admiration of that ſtupendous wiſdom, which baffles every effort of human ſagacity in attempting to account for the tardy progreſs of human things to the maturity of happineſs and virtue. The plant is blighted after kindly germinating and putting forth it's bloſſoms in the full promiſe of future plenty, merely, it ſhould ſeem, in aggravation of our diſappointment. This ſad event imprinted, I believe, on the boſom of his friends thoſe traces of regret, which even the operations of time will be unable to obliterate.

Each penſive hour ſhall thee reſtore;
 For thee the tear be duly ſhed:
 Belov'd, till life can charm no more;
 And mourn'd, till Pity's-ſelf be dead!

We paid the laſt tribute of affection to our friend by erecting a *mural* monument of marble in *St. Mary's Church*, to perpetuate the memory of his worth and our eſteem,
 with

with the duration at least of perishable stone :

——— *το γὰρ γέρας ἐστὶ θάνατος.*

As the epitaph was composed by me at the request of our society, and exhibits the true character of an ornament to his species ; I shall insert it here.

To the memory of
Mr. Samuel Heywood,
Attorney at law in this town,
Who died July 25, 1789, aged 34.
As a man,
Eminently respectable in his day,
And worthy to be remembered by posterity.
In his profession,
Intelligent, liberal, and uncorrupt.
As a son, a husband, and a brother,
His duty, gratitude, love and kindness
Could not be exceeded ;
His sprightliness and affability,
The ease, urbanity and cheerfulness
Of his conversation,
United with firmness of mind,
With a vigorous and cultivated understanding,
Unwarped by prejudice, undisturbed by passion,
Endeared him to society.
These excellencies were heightened
By the principles of religion,

At

At once manly, rational and sincere.

A few friends,

Who deeply regret his loss,

Testify their affection,

And soothe their sorrow,

By this memorial

Of his virtues.

When the *new college* at *Hackney* was on the eve of establishment, and the plan and proposals respecting it came into the country, as the conductors of it declared therein a determination to look through the kingdom at large for the most able tutors that could be found for the several departments, and the *dissenters*, as I judged from experience, might not easily find one for the *classical* tutorship, in whose general principles they would acquiesce, more capable for that office than myself; I requested the much-lamented friend, of whom I have been speaking, and who was in *London* at that time and well acquainted with many patrons of the institution, to mention my name privately among them, as one desirous of that appointment. But he soon found alas! that the professions of these good curators
of

the institution were a mere idle pretence ; that their tutors were already fixed on, and one in particular, not generally approved, was nominated to the office, for which I was candidate, from a fear of offending the numerous admirers among their friends of the pulpit eloquence of that gentleman. So *consistently* and *conscientiously* did this *committee* begin the discharge of a most momentous public trust ! Some time after, these people, persuaded that things could not go on after this plan, contrived such requisition of their *classical* tutor, as they knew must make his attendance at the college impossible ; and so freed themselves from this incumbrance. A mean subterfuge ! unworthy of generous and honest spirits, who prefer an open declaration of their sentiments on all occasions ; or rather, who never bring themselves by base conduct into a situation that makes dissimulation necessary. But, when a turn is once made from the straight path, who shall prescribe limits to deviation ? This dismissal was pleasantly dissembled by our divine in a discourse from the pulpit to the friends of

the institution, under the idea of "a kind
 "acceptance of his RESIGNATION, and a
 "release from his fatigues, by the com-
 "mittee *."

About this time, I frequently amused myself during my solitary walks in translating the *Odes* of *Horace*. Some of them were occasionally published in one of the *Magazines*; and *four* of these specimens shall be inserted here to enliven this narrative with a suitable variety of composition:

HORACE, B. I. ODE iv.

"*Solvitur acris hyems,*" &c.

SEE from yon plains the vernal gale
 Loose tyrant Winter's icy chain!
 Bid the bold sailor spread the sail,
 And trust his vessel to the main!

The shivering rustic quits his fire,
 To pour his fleeces o'er the mead:
 And Spring displays her gay attire,
 Where Frost his hoary mantle spread.

Lo!

* This gentleman once condescended to visit me at *Nottingham*, but has prudentially declined that civility since my residence at *Hackney*. He is wherewithal, as I am very credibly informed, a most virulent abuser of *Soci-*
nians;

Lo! Venus leads the sprightly dance ;
 With sister-nymphs the Graces meet :
 And, thwart the moon's pale lustre, glance
 To cadence brisk their twinkling feet.

Jove's arms for Summer's sultry beams
 The lab'ring race of Ætna tire :
 Each blow the thunder's rage inflames,
 And tips the lightning with fresh fire.

With myrtle-wreaths crown we our brows,
 And cull each variegated flower,
 That Zephyr scatters as he goes,
 That Flora suckles in her bower.

For Faunus light the sacred fire,
 Far-blazing thro' th' umbrageous wood ;
 There let th' atoning lamb expire,
 There pour the kid's devoted blood.

Death hastes with rapid stride to all ;
 He, by no vain distinctions led,
 Invades the monarch's pompous hall,
 And lowly peasant's straw-built shed.

Let no fond hopes, my friend ! beguile
 Thine eyes from life's contracted span ;
 Nor, sooth'd by Fortune's flattering smile,
 Deem long the longest date of man.

nians ; a certain description of *heretics*, among whom he and others, I believe, rank myself. I beg his acceptance of this slender attempt to meliorate my species, in return for all the favours of his antipathy to our fraternity.

Thy trembling soul must wing her flight
 To Pluto's dull and dreary shore,
 To shades of everlasting night;
 And love and pleasure be no more.

No beams of dawning day will cheer
 That bourn's impenetrable gloom;
 No spring relieve th' unvarying year,
 Th' eternal winter of the tomb.

BOOK II. ODE vi.

"*Septimi! Gades,*" &c.

COME, friend! with me to Gades' distant shore,
 Where fierce Cantabrians spurn the *Roman* chain:
 That barbarous clime, where storms unceasing roar,
 And boiling quicksands choak the struggling main.

Where Tyber's walls confess an Argive hand,
 Act I the scene of life's concluding stage!
 There find these limbs, long tofs'd by sea and land,
 A bed of comfort for reposing age!

If Fate unkind deny this blissful feat,
 Thy stream, Galefus! and the rural reign
 Of Sparta's sons, receive my pilgrim feet!
 Where flocks unnumber'd whiten all the plain.

Delicious

Delicious fountains and enchanting fields!
 Oh! may that spot of all the earth be mine!
 Not purer honey e'en Hymettus yields;
 Not e'en Venafrican olives rival thine.

The Zephyrs there of quick-returning springs
 Thy rigour, short-liv'd Winter! melt away:
 There grapes, that Aulon from his full lap flings,
 Like thine, Falern! matures a warmer ray.

Each grace, that Nature's gaudiest garb can lend
 To soothe the soul, invites our footsteps there:
 There pay the last sad office to thy friend,
 And on his glowing ashes drop a tear!

BOOK III. ODE xi.

"Donec gratus eram," &c.

Horace.

WHILST I belov'd enjoy'd thy charms,
 Nor dar'd a youth more favoured fling
 Round thy fair neck his clasping arms;
 I liv'd more blest'd than Persia's king.

Lydia.

Whilst glow'd thy breast with Lydia's flame,
 Nor Chloe lur'd thy wand'ring eye;
 Illustrious then was Lydia's name:
 Not Ilia's self so fam'd as I.

x 3

Horace.

Horace.

My Chloë now enslaves my heart,
Her lyre, her tongue, enchanting fair !
I e'en from life itself could part,
If Fate my lovely maid would spare.

Lydia.

Thurinus now calls me his own,
Bound in soft chains of love and truth:
E'en twice could I my life lay down,
Would Fate but spare my charming youth.

Horace.

Once more should Venus gracious prove,
Should those fond looks and smiles return ?
Lie quench'd the torch of Chloë's love,
And Lydia's with fresh vigour burn ?

Lydia.

Though bright he be as brightest star,
Thou, angrier than the tossing sea,
And changing still and light as air ;
I fain would live and die with thee !

BOOK IV. ODE viii.

"Diffugere nives," &c.

THE snow dissolves before the breeze,
 Fresh robes of verdure cloathe the plain,
 Thick foliage decks the waving trees,
 And Spring with smiles resumes her reign.

All Nature blooms : the furious floods,
 That spread their desolating tide
 O'er spacious plains, through echoing woods,
 Within their wonted channels glide.

The Nymphs, appal'd by Winter's blast,
 Start, with the Graces, from their trance ;
 And, chear'd by Flora's presence, haste
 In naked charms to lead the dance.

Seasons but come to disappear ;
 And hours in quick succession fly :
 Each fleeting day, each changeful year,
 Proclaims to man mortality.

Rough Winter melts with vernal gales ;
 These shun fierce Summer's scorching ray ;
 This, fruitful Autumn : Autumn fails,
 And Winter then resumes his sway.

Thus seasons soon revolve, and soon
 Night flies the glittering shafts of morn ;
 Earth blooms afresh ; the waning moon
 Fills with new light her silver horn.

But when frail man resigns his breath,
 The rich, the virtuous, and the wife !
 He ever in the cell of death
 An unredeemed victim lies.

Who knows, if that Almighty Power,
 The fount of life ! when this day's sun
 Is set, will add another hour
 To those that have already run ?

Then bid adieu to care and strife ;
 Thy soul let festive pleasures cheer :
 Infuse with mirth the cup of life,
 And disappoint thy greedy heir.

When gloomy Death shall interpose
 His cloud betwixt this sun and thee ;
 When the stern judge shall once disclose
 His irreversible decree :

Thy lamp of life shall splendid birth
 Or blazing eloquence relume ?
 Thy virtues warm the clay-cold earth,
 And ope the portals of the tomb ?

A goddess great, a hero brave,
 Found love alike and friendship vain ;
 Her votary chaste she could not save,
 He break his friend's Lethéan chain.

As

As chairman of a *committee* in *Nottingham*, which was selected from a number of the most respectable inhabitants, whose object was to compel the *Corporation* to construct a more commodious and healthy *town-gaol*, I sent an account of our proceedings to both the members for the *town*. As the *parliamentary* conduct of DANIEL PARKER COKE, Esq. had, in general, been conformable to my wishes, and his demeanour on every other occasion within my knowledge indicated a man of spirit, sense, and principle; I took the liberty of expostulating in terms of considerable energy upon the vote, which he had given on the questions of the *test-act* and the *slave-trade*, as unworthy of his character and accomplishments. He accepted my freedom of rebuke with a magnanimity, that increased my good opinion of him; modestly confessed himself unequal to a discussion of those topics with me; and promised to weigh my arguments in particular, when those questions should be again agitated in the House. The reader must not impute to me the presumption of supposing, that I had influenced
his

his convictions with respect to the fact, which I am now going to adduce; because his own innate candour and liberality are fully adequate to the effect in question: but, as counsel at *Warwick assizes* after the late diabolical transactions at *Birmingham*, this gentleman acquitted himself in a manner equal to the fondest wishes of the most ardent lover of religious liberty, and is entitled to every acknowledgement in our power.

Among other observations on the *slave-trade*, I adduced *two* unequivocal universal maxims, *one christian*, and *one heathen*, applicable to every subject of *politics, morality, and religion*; which admit of no confutation, and lie within the compass of the feeblest apprehension to conceive.

1. "Evil is not to be committed, that Good may come:" because the *evil* is CERTAIN, and the *good* CONTINGENT and HYPOTHETICAL: and because the designs of the divine administration and the happiness of mankind cannot be promoted by *evil*, that is, by the violation of those very laws, which constitute the only *means* of happiness.

This

This maxim answers at once every argument of *political expediency*. We cannot listen to the plea one moment. No *political expediency*, whose basis is EVIL, or an actual and open transgression of an express, universal, immutable, and undeniable rule of rectitude, can terminate in *national utility*.

2. *Fiat justitia, ruat cælum: Let justice be done, though the sky should fall upon us.*

This indubitable sentiment furnishes a complete answer to all the suggestions of *probable inconveniences*, that may result from the abolition of the *slave-trade*. Let these be as numerous and as formidable as you please, they must be encountered in preference to *injustice* and *oppression*. Comply first with the laws of the Supreme Being, and leave *consequences* to his management. He is very able to execute all the ends of his administration without the instrumentality of our wickedness, and is delighted with nothing so much as our endeavours to promote the happiness of our fellow-men, especially *the desolate and oppressed*. We are then co-operators with himself: for the
grand

grand design of his government is the ultimate felicity of all his creatures.

But *conviction* is the last thing wanted upon this subject. A contempt for sordid lucre in comparison with virtue, and a preference of a little self-denial to fraud, robbery, and murder, are the *desiderata* in the *merchant* and the *consumer*. In short ENTIRE ABSTINENCE from the *sugar* of the *West-India* islands is the only instrument in our power of bringing the patrons of this horrid traffic to a sense of duty. As we are men and *Christians*, let us wash our hands from the stains of human blood : let us not hesitate to purchase at so cheap a rate the life, liberty, and happiness of millions of our species ! If *even a cup of cold water* will not lose its reward, what recompense must be treasured up in the store-house of divine bounty for benevolence like this ? *Oh ! taste and see that the Lord is good. Blessed is the man that trusteth in him * !*

* Psalm xxxiv. 8.

I never

I never failed to attend all the *capital punishments*, that took place at *Nottingham* during my abode there; courting at all times every circumstance, which might suggest an additional motive of gratitude to God for the comforts of my own condition, or read me a wholesome lecture on mortality. Now upon a most serious, most frequent, and most mature contemplation of this subject, I am cordially persuaded, that, if a general reformation of the penal laws cannot be effected in our nation, this is one of those ENORMOUS SINS, for which the Governor of the Universe will surely visit us. No man, and no community of men, are authorised to take away life but for *murder*, and crimes, in their operation and consequences, equivalent to *murder* *. And what shadow of possible excuse can be alledged for sacrificing such a multitude of lives, and often

* Cæsar Dictator aiebat, *Miserum esse instrumentum senectuti recordationem crudelitatis*: ideoque de vitâ et spiritu hominis, qui pars mundi est et animantium numerum complet, laturum sententiam diu multumque cunctari oportere, nec præcipiti studio, ubi irrevocabile factum est, agitari.

AMM. MARC.

for trivial offences, without employing a single effort for their *reformation*; when plans for this purpose have been pointed out, (capable perhaps of much improvement) and practised with success in other countries? Who does not discover the manifest tendency of such indiscriminate destruction to outrage lesser criminals, and produce, to the great terror of society, the excesses of violence and cruelty? I was once present at the execution of a man of undaunted firmness, and, saving this action of robbing, under the seduction of a hardened accomplice, a traveller of a few shillings without insult or ill-usage, of an unexceptionable character. He died, without bravado and without obduracy, under a due sense of his awful situation, with the magnanimity of a hero; despising that merciless and unequal sentence, which had brought him to this sad condition. "Had I known," says he, "that I should have suffered *thus* for *that* offence. I would not have so easily been taken." He was a man of *herculean* strength, and capable of murdering half a dozen constables, before they

they could have secured him. I think, at the moment of his execution, I would have preferred his condition and his crime, to that of the judge, who condemned him. It is not in *Athens*, but in *England*, that the laws are written in human blood: and those legislators and statesmen are in reality the MURDERERS, who slumber over these enormities, and use no effort for redressing them.

The legislature by *alehouses* and *gin-shops* lays snares for the morals of the subject and profits by it's own wrong: taking delight, it should seem, in conducting, by gradual depravation, the victim of their own wickedness to the gibbet. Have our rulers no discernment, that they are unable to discover the *multiplication* of capital offences from capital punishments? Destruction is not redress. *One* head may be cut off, but two spring instantly from the wound. Reformation must begin at a much higher point; in a moral education; in the rectification of crooked habits by patient discipline; in the suppression of all public invitations to riot and intemperance; in the scrupu-

scrupulous correction of *small* offences, and in allotments of punishment proportionate to each transgression. But GALLIO is intent on his own schemes of tyranny and ambition, and *careth for none of these things*.

Towards the conclusion of this year, a prosecution was commenced by one part of the *corporation* of *Nottingham* against another, for neglecting the qualifications required in these cases by the *Test* and *Corporation* Acts. On this occasion I addressd the inhabitants of *Nottingham* in a pamphlet relative to this subject; which was soon after followed by an *Appendix*. The *disfenters* of *Birmingham* applied to me for leave to reprint these addresses in behalf of *civil* and *religious* liberty; which I readily granted, with a proper sense of their favourable opinion of my exertions in the common cause. As my motives in this publication, which some people misconceived, are particularly stated in the *Birmingham* edition, I shall not trouble the reader

reader with any further detail of this production.

In connection with this subject, what should hinder me from relating a pleasant piece of history, which was conveyed to my ears upon tolerably good authority, and wears indeed the features of authenticity upon it's face?

When a deputation from the body of the *dissenters* waited upon a certain *prime minister* to solicit his interposition and support to their intended application for the repeal of the *test laws*; his behaviour was such upon the whole, as to encourage them to expect his patronage, but shadowed with that convenient mysticism of expression, which leaves a man at liberty to prevaricate without the possibility of fastening upon him a direct charge of inconsistency and falsehood. This propitious reception is soon rumoured by the hundred mouths of Fame through every corner of the land, and reaches e'er long even the retirement of a certain prelate, who is said, and I believe truly, to have set up in *speculative whiggism*,

Y

and

and to be leaving off in *practical toryism*. Up comes this *metamorphosed ecclesiastic* in a violent bustle to our *defender of the faith and so forth*; exclaims in all the trepidation of distress, "Your majesty's minister is "no friend to the church!" This *minister* is accordingly convened, and given to understand what part he is expected to act, if he means to keep his place. There was no difficulty of choice, no shadow of embarrassment to *him*, in this dilemma. "Part with "any thing sooner than my place!" says our upright statesman.

The manor, sir! "The manor, sir?" he cried:
 "Not that, I cannot part with that."

We all know the event to be exactly correspondent to the *hypothesis* of this little history.

A sensible composition by a friend appeared at this time in the *Nottingham Journal*, suggested by the transactions of the day. It appears to me worthy of a longer date than the fugitive existence of a *news-paper*; and
 that

that date my work shall attempt to give it *.

I can-

** UPON CONSCIENCE.*

CONSCIENCE having been pleaded to justify the worst as well as the best actions, it is of great consequence to examine the subject carefully, and to consider by what rules a man may judge, whether he has a good conscience, a tender conscience, a weak conscience, a wicked conscience, or no conscience at all.

Conscience is a principle of action, directing a man what he ought to do or forbear, founded upon a consciousness of what passes in his own mind, and the consistency of such conduct with his opinions.

It is a directory for his own conduct, as far as the consequences of it relate to himself alone. The proof of a good conscience is where a man suffers an inconvenience, exposes himself to any danger, or submits to any wrong, rather than deny what he believes to be true, and rather than do what he believes to be wrong. This is certainly an amiable disposition, and no one has a right to complain if any one cheerfully submits to self denial, or injury for public good.

A tender conscience respects others rather than ourselves; for if the object of tenderness be self, it becomes the height of selfishness; if the object be others, it becomes the height of benevolence.

A weak conscience is where a man's concern for the rights, the virtue, or happiness of others being unattended with a sound judgement, leads him to forego those advantages he might innocently enjoy, or to suffer real injuries he might innocently avoid, through a desire of promoting private or public virtue.—Of this no one has a right to complain though they cannot admire. It ought certainly, if not encouraged, to be protected, and a generous public

I cannot recollect, whether I have read in *Valerius Maximus* or *Strabo*, a relation of a people in *Thrace*, or *Scythia*, who went out with all their forces to make war on a neighbouring nation. During their absence on this expedition, which lasted much longer than was expected, the whole body

will not unnecessarily increase the number of sacrifices it is disposed to make, but endeavour by an appeal to reason, scripture, and experience, to prevent so good a disposition from being a grievance to the possessor.

No conscience at all is a total insensibility to right and wrong, and a total indifference to private or public virtue.

A wicked conscience is either a pretended plea which has public good for it's ostensible object, and private emolument, or the interests of a party, for it's real one.—It is void of all tenderness or concern for others.—It imagines that good may be brought of evil, that religion can be promoted by inhumanity, and the public good by acts of injustice.—It attempts to produce conviction by force, by fraud, by promises or threatnings, instead of reason, arguments, facts and experience. As the mark of a good conscience is a readiness to suffer any inconvenience or punishment, rather than to say what it believes to be false, or to do what it believes to be wrong; so the sign of a wicked conscience, or of no conscience at all, is that it will bend to every thing which promotes self-interest, or will serve the views of a party.—It passively believes, and passively obeys what others command; it gives up first of all a right, and at length all power of private judgement, resolves all equity into law, and all wise law into acts of parliament, all right into power, all truth into creeds, and all religion into conformity.

of

of *slaves*, very numerous in that country, rose upon the few free-men, that were left to guard them, and got possession of the wives and properties of their masters. These masters, on their return, carried on an ineffectual war for the recovery of their rights, and were so baffled in every attempt, as at length to despair of success. In this extremity one among them, distinguished for his experience of affairs and his insight into the human character, proposed to lay aside their arms, and go upon their slaves in their usual manner with their *whips* in their hands, and *flog* them to their duty. The experiment was made accordingly, and with success. The servile timidity, with which the culprits had been accustomed to view these implements of castigation, returned at once with all its concomitant sensations; and the mere association of ideas awed them into submission*.

Exactly

* A story, remarkably resembling this of the ancient, is related in the memoirs of the late *King of Prussia*. A marauding Hussar discovered the king at a distance, and concealed himself behind a tree to secure his mark, when a proper opportunity should present itself. The sagacious

Exactly in the same manner, as these *Scythians* acted with their *slaves*, are we, spiritual watchmen of liberality and freedom, sometimes compelled to deal with our controversial antagonists in *theology*. Sycophants, inflated by their preferments and presuming on their authority with the *higher powers*; intoxicated by ambition and a prodigious conceit of their own acquirements; and above all become callous to the impressions of calm reason and dispassionate expostulation by the immoderate applauses of the interested and the ignorant; these *Jeshurons**, I say, would ride with irresistible fury over every barrier of decorum, and

monarch descried the *Austrian* in the act of levelling his piece. "Sirrah!" said he, without emotion, but in a chiding tone; and at the same time held up his cane in a striking posture. The *Austrian* dropt his gun, prostrated himself before his majesty, and craved pardon for his presumption.

*Nec vera virtus cum semel excidit,
Curat reponi deterioribus.*

HOR.

* But *Jeshuron* waxed fat and kicked; then he forsook God which made him: Deut. xxxii. 15. A Scottish psalmodist of yore, who versified also other poetical parts of scripture, executed

and tread down the helpless adversary without mercy, did not some bold adventurer, to his own hindrance perhaps, sometimes step forth into the ring with the instruments of severer discipline. This was precisely my case in the beginning of the year 1790 with my old acquaintance DR. HORSELEY, then advanced to the *bishopric* of *St. David's*. In a *pamphlet*, called an *Apology for the Liturgy and Clergy of the Church of England*, by many ascribed to this author, to which idea the *internal evidences* strongly correspond, and in which all subsequent intelligence has confirmed me, this *prelatical Hercules*, under the frantic notion of destroying *monsters*, had laid about him with such indiscriminate ferocity, as to wound very severely some members of the community, whose characters, both as men and writers, should have rescued them from

executed this passage in a most diffusive familiarity of expression, and a spirited improvement on his original.

*But Jeshurun he waxed fat,
And down his belly hung;
Untill against the Lord his God
He f—d and he sung.*

such outrage and brutality. A publication, ascribed by common fame to the *Duke of Grafton*, and which would do honour for its good sense, exact information upon the subject, and liberality of sentiment, to any character, was treated with a rudeness, for which *no provocation* could have apologised. Our dashing polemic went also out of his way to encounter DR. SYMONDS, *professor of modern history in the University of Cambridge*; partly, I presume, because he was a friend of the *Duke's*, and not merely from any necessity, which his station and prospects laid upon him, to attack the professor's work, in its nature and conduct not likely to call forth any such ebullition of resentment. This work, however, the *bishop* assailed in a stile of the lowest *Billingsgate*, and of which any man, not estranged to all sense of decorum and reverence for his own feelings, might well blush to own. At the request of some friends, who were of opinion, that such virulence and abuse should not be suffered to domineer in this course of triumphant exultation with impunity, I took the task of flagellating this ungovernable victim

victim of *hierarchical possession*, though in a case almost desperate, into a little sobriety and decency of manners *. I recollected on one hand the remark of *Terence*,

RESPONSUM, non DICTUM esse, quia LÆSIT PRIOR:

tantamount to the just observation of *Demosthenes* †, that “no blame can be justly thrown upon an asperity of language merely *remedial* and in *reply*, but is chargeable on the *aggressor* only.”—I recollected also what was due from *me* to the deserving characters which had been assailed with so much virulence, according to the maxim laid down by *Cicero*, HUMANITATIS est RESPONSIO ‡.—Finally, I thought some-

* A blunt author in pursuit of truth, *knows no man after the flesh*, till his chace is over. For a man to *think* what he *writes*, may bespeak his *prudence*; but to *write* what he *thinks*, best opens his principles. *Asgill*.

† Και μηδεις ὑμων επιτιμηση, τῷ λόγῳ πικρὸν εἶναι νομισας, ἀλλὰ τοῖς το ἐργον αὐτο πεποινηκοσι· διὰ γὰρ τῆς τοιούτης τούτο ἐστίν. p. 677. ed. Lutet. To which case another observation of the orator is applicable, p. 726. for I believe either his Grace or the Professor might have said very truly: Τῆς γὰρ ἐχθραῖς προσηρξεν ὅτε ὑπερξεν, εὖδιν ὑφ’ ἡμῶν πωπότες ὅτε ἐργῶν, αἵτε λόγῳ κακὸν παθῶν.

‡ De Orat. ii. 56.

thing

thing due to *myself* also, who had come in for a spirt of dirty language from this great scampering cavalier, as I was riding my little hobby along the road of reformation with my betters.

Now, where was the wonder, if after all this, I used his *lordship* with no great ceremony? Nor could I expect much applause even from my friends; for very few have a spirit equal to these hardy exploits: which, however, I must repeat it, are very useful in preserving order in the world, when tyranny is advancing so fast upon us. Uncurbed by the rebukes of some free adventurer in letters like myself, these projectiles would fly off in tangents from their orbits, and throw the system into confusion.—As to the generality, with whom *bishops* are sacred things, their extreme reprobation was but a natural result of such conduct. Some, however, whose principles should have taught them a less slavish lesson, joined in the cry of condemnation; and among these a *dissenting* brother, a vender of *critical small wares* in the view of literature at the end of the *New Annual Register*.

Before

Before I relinquish this subject of my *Lord of St. David's*, perhaps for ever, impartiality obliges me to commend some remarkably ingenious observations upon the *twelfth chapter* of *Ecclesiastes*, as quoted from his sermon on the *vital principle in man*, preached before the society for the recovery of drowned persons, in one of the *reviews*; and, at the same time, to inform those reviewers and the public at large, that this literary plunderer STOLE these remarks WITHOUT ACKNOWLEDGEMENT from DR. MEAD'S criticisms on the *chapter* in question in his *Medica Sacra*. It is base, it is ungrateful, to tear the laurel from the head, where learning and genius have planted it, to place it on our own brows.

—HIC NIGER EST: *hunc tu, Romane, caveto.*

About *Midsummer* of the same year, all the powers of *hierarchy* were in motion, and the tools of monarchical domination and spiritual tyranny, *bed-chamber lords* and *pensioned commoners*, were crouding to *county meetings* on all sides.

Ardet inexcita Ausonia, immobilis antè.

Both

Both church and state were declared to be in danger from the machinations of the vile *dissenters* and their vile advocates. The cry was issued from the court, and reverberated from the remotest corners of our affrighted empire.

Audiit et Triviæ longè lacus; audiit amnis
Sulphureâ Nar albus aquâ, fontesque Velini:
Et trepidæ matres pressere ad pectora natos *.

I was not sparing in my exertions, such as they were, to enforce the claims of *civil* and *religious* liberty upon my countrymen; and employed the keenest weapons, whether of reasoning, ridicule, or satire, that my armoury could supply, in this old-fashioned and unprofitable warfare. I published a miscellany of *cursorry reflections* on the subject; in which are remarks worthy to be numbered among the best of my capabilities: but some gross errors and omissions, occa-

* The great and the powerful seldom fail to raise a cry of danger to something or another, that really is, or is thought to be valuable, by means of the stupid, the lazy, and the corrupt; the constant tools and confederates of the mighty, and who are at the same time the sworn enemies of all enquiries. LORD BARRINGTON.

fioned

sioned by the distance of the press, made me careless of it's fate. As my affections are deeply interested in this question of the *test-laws*, and the publication itself is, I believe, scarcely known, and *going to it's own place*, I will extract from it a string of *resolutions*, in mockery of the meeting at *Mansfield* in our county; premising only that his *Grace of Newcastle* our *Lord Lieutenant*, is *Auditor of the Exchequer* *.

I have

* RESOLUTIONS

Humbly recommended to the adoption of any future *town or county meeting*, in defence of the *Church and State*, against the insidious attempts of *Protestant Dissenters*, particularly to the meeting at *Mansfield*, in *Nottinghamshire*, on *Tuesday* next.

At a most numerous and respectable meeting of nobility, clergy, and laity, summoned

By his Grace Demoborus Lord Lieutenant of Bæotia,
And holden at the *King's-Head*, in *Gotham*, near *Nottingham*, July 3, 1790.

SACHEVERAL IGNORAMUS, Esq; in the chair.

The following resolutions were unanimously agreed to :

RESOLVED I. That our constitution in *church and state* is a glorious constitution, and OUGHT NOT to be MENDED.

II. That this country was always indebted for its liberty and constitution, neither to the Revolution nor other struggles

I have in my possession a copy of verses,
which, I believe, are not common, nor is
the

struggles for freedom in former periods; but entirely to
the *Corporation* and *Test Acts* only.

III. That both *church* and *state* in Queen *Elizabeth's* time
flourished from the *prospect* of these bulwarks of our con-
stitution.

IV. That the *King* and *Parliament* CANNOT repeal
them.

V. That *penal laws* of the same kind, excluding good
subjects from their *birth-right*, are common to all the go-
vernments in the known world, that are—no where read or
heard of; and in that famous kingdom of *Utopia* in par-
ticular.

VI. That the *dissenters* are determined enemies to *kings*,
and the sons of *kings*, as demonstrably appears from their
scandalous opposition to *King James II.* and from their
bearing malice even against his *son* and *grandson* for above
fifty years afterwards.

VII. That the *Lord's Supper* is a most judicious *test*; as
bread and *wine* have always been esteemed excellent food,
and are therefore a very proper introduction to the good
things of a fat office under Government.

VIII. That the merit of the *Duke of Marlborough*, my
Lord Chatham, and other great *generals* and *statesmen*, ought,
in all reason and common-sense, to be ascribed solely to
their participation of this sacred ordinance on their en-
trance into their respective departments in the state.

IX. That Lord Chancellors could not w—— and
f——r with becoming dignity, b——ps cringe *secundum*
artem,

the author known to me, but written when the same topics were agitated in the days of our grandfathers between HOADLEY and his opponents. This squib from *Parnassus* is not ill-calculated to agitate the risible muscles of a facetious reader, and to redeem a few moments from the sorrows of human life.

A Church-Squabble.

WHEN truth with interest did contest,
And Ben, to carry on the jest,
Stood up for truth, he, in the fight,
Most unsuccessfully proved right,

artem, nor prime ministers *lie*, for the benefit of the public, without beginning their laudable career with this holy ceremony.

X. That these considerations constitute the chief excellence of this *test* of the *Lord's-Supper*: this *test*, therefore, ought to be taken by people of the aforesaid description as long as the world endures. Undoubtedly, for want of this *test*, the *four* great empires of antiquity, and the *Saracenic* empire, came to ruin.

XI. That the will of *King George* and his *ministers* is of infinitely more consequence to the honour and happiness of *Englishmen* than their own birthright and the commands of *Christ* and his *apostles*.

XII. That these *resolutions* be published for the benefit of the present generation, and the instruction of posterity.

Signed, S. I. Chairman.

Maugre

Maugre all clergy-wit i'th nation,
 Bound up with Snape and convocation.
 With that Snape flily threw some dirt
 (Always, when reason fails, the sport)
 At Ben; then quotes old Carlisle for't.
 The bully bishop wipes him clean;
 Scrapes off the filth from brother Ben,
 And tosses it to cousin Dean.

The Dean swears what he knows o'th point:
 Odd's so—now help me—nothing on't.
 So have I seen old Mother Louse
 Sweep-a t—— up, and down the house.
 Till it is lost: the house is clean,
 Because his *Reverence* is not seen;
 Tho' some with better noses think,
 It leaves a most confounded *sink*.

The time now approached, when I was
 to leave *Nottingham* once more, and to
 launch into the great world again, in quest
 of a new adventure:

——— major rerum mihi nascitur ordo;
 Majus opus moveo.

Martial somewhere says,

Jam pueri nasum rhinocerotis habent:

but some will say, that it required no such
 sagacity of the nasal organ in my young
 friends

friends at *Hackney-College*, nay, that the dull scent of the *headlong lions* were sufficient to smell out their *classical instructor*, through all the obstructions, with which his own conceit and the blind ignorance of his patrons had enclosed his insufficiency*.

In short, it was deemed necessary, from the dissatisfaction of the students and the supporters of the institution, to look out for a more expert artificer † in this *dull* and *plodding* occupation, the study of the ancient languages. The choice ultimately fell on the author of this goodly history; and let no man cast an imputation of vanity on this apparent claim of superiority

* I admire the remark of *Terence* on this point :

Benedictis si certasset, audisset bene :

Quod ab illo allatum est, sibi esse id relatum putet.

Πρὸς τὸν εἰπόντα, Κακῶς ὁ δεινὰ σε λέγει · Καλῶς γὰρ, εἴη, λέγειν ἢ μαθεῖ. SOCRATES

† Εἰς γὰρ γλώσσαν ὁρᾶτε καὶ εἰς ἐπὶ αἰσλον ἀνδρῶν

Εἰς ἔργον δ' ἂν γιγνομένου βλέπετε.

SOLON.

to my predecessor, for I feel no gratification from such a *competition*. But hold! some tremendous objections were urged to my appointment by adversaries in the dark, which it may not be unpleasant to my friends, nor unedifying to the parties more immediately concerned, to see set forth with a suitable *commentary* and *notes* as we go along; before I launch into the midst of things.

1. These *invisibles* objected, that I had been the cause of the dissolution of the *Warrington-Academy*: but as I toucht on that topic in a former part of these memoirs, it will be sufficient to add here, that when I mentioned this accusation to my most amiable colleague DR. ENFIELD, he lifted up his hands and eyes to heaven in admiration of the impudence of his fellow-creatures. "Lord! Lord!" thought he with *Falstaff*; "how this world is given to LYING!"

2. I was said to be an *enemy* to *dissenters*: a charge lately re-echoed by the mouth of their *prolocutor* DR. PRIESTLEY.

This was, in *some* sense, true; but, as applicable to *them* and their institution, wholly false.

false. The *dissenters* are a very numerous, heterogeneous, and unconnected body ;

Non benè junctarum discordia semina rerum.

No small portion of the mass is comprised in the followers of *Calvin* ; many of whom are low in their knowledge of religion, low in literature, low in manners, low in every thing ; traiterously forgetful of their own principles of *dissent*, acrimonious adversaries and accusers, even of their *brethren*, enemies to religious liberty. I must earnestly intreat the reader, by his affection for truth, justice, and humanity, to rank me still among the adversaries of these *dissenting papists**. But the patrons in general of *Hackney-College*, (for some *tares* have insinuated themselves even in this field of *wheat*) are men of well-informed minds, impregnated with liberal and noble sentiments in politics and religion ; of accomplished manners, and irreproachable mo-

* Virtus, id dare, quod reipsa debetur honori;
Hostem esse atque inimicum hominum morumque
malorum.

LUCILIUS.

ality. My writings and connections might have taught *them* better. *They* are highly reprehensible for suffering such a futile calumny to make a moment's impression on their understandings. No man of the age of *any* sect or denomination, has been so much a PRACTICAL DISSENTER as myself. But as to *party*, I will be of none; nor fight under any standard, but that of TRUTH and LIBERTY.

3. Another objection was, that I attended no place of *public worship*.

This also was *mostly* true: and I refer those objectors, who wish for further information on this point, to the *second edition* of my *pamphlet* relative to the subject of *social worship*, and to my strictures on *Dr. Priestley's Letters*, respecting that *pamphlet*. But the *real* grievance, doubtless, was; that I would not attend *THEIR places of worship*. For the reader must be informed, that *Demetrius and the workmen* keep shop among the *dissenters* also, as well as in the *Church*. Yes: these *consistent* lovers of liberty, who vociferate so incessantly on the grievance of the *test-laws*, thought it *reasonable*

sonable forsooth! to exact from me a *confession* of my faith, and to obstruct my *secular* prospects for a *religious* opinion unconnected with the office in view!—*Ecclesiastical* power would be a *tyranny* in *their* hands.

4. And lastly, I was said to be of so bad and untractable disposition, that my colleagues would not be able to act with me.

This was, if I rightly recollect, *the body of reserve*, the *heavy-armed battalion*, which would effectually bear down the enemy, if the *light infantry* should be discomfited. A pleasant allegation truly from these sweet sons of peace and harmony, united in nothing but their separation from the *establishment*, nor alas! able to unite.

— rerum concordia discors,

I might have appealed with perfect confidence to my colleagues at *Warrington* and my *dissenting friends* at *Nottingham*, in confutation of this malignant charge: but I never condescended myself to notice any of these objections, but suffered the whole negotiation to take it's own course in the

hands of my advocates and the well-wishers of the institution.

All opposition, however, was at length overpowered by the strenuous exertions and honourable recommendations of men, who had known me intimately and long; by the prevailing opinion, that more effectual assistance was necessary in the *classical* department; and that this assistance was not easily to be found in their own body: and I was accordingly chosen tutor of *Hackney-college*; but with such an absence of every thing decorous and respectful in the negotiation—such a neglect of those civilized forms, which men of character, education, and liberal manners expect from *Britains* no longer *barbarous*,—as reflects the utmost dishonour on the committee in that transaction. The truth is; some of the *dissenting laity*, who take the lead on these occasions, are sordid and low in their ideas of education, puffed up by opulence and worldly greatness into an imaginary consequence and conceit; disrespectful and tyrannical to their *clergy*: disgraceful, in short, in their whole

whole conduct as *dissenters*, and reflecting disgrace on all connected with them *.

I rested

* After this arduous atchievement of election to the *claf-fical tutorship* was accomplished, in one of my journeys to *London*, a sturdy independence of spirit had well nigh brought me into a dilemma most uncomfortable to one of my tender habits and constitution. Twice did I travel backwards and forwards between *Nottingham* and *London* after a house, besides my last journey of removal ; on all which occasions I walked above *three-fourths* of the way. One day, after going *sixty-two* miles, above *forty* of which I had walked since *seven* in the morning, under a burning sun, and on a road clouded with dust by the passage of carriages during the *general election*, I reacht after sun-set a solitary inn on the other side of *Northampton*, which had been recommended to me as an excellent place of peaceful accommodation. I greeted the mansion with emotions of uncommon delight after so wearisome a pilgrimage ; went in, and askt an obscure figure of a landlady, sitting by the fire in *darkness visible*,

*Where dying embers through the room,
Taught light to counterfeit a gloom ;*

if I could get some supper and a lodging there that night ? She did not know, whether I could or not. " Let me " know at once," said I, " because I have no time to lose." She, not much liking, I presume, my *bodily presence*, which was not very *weighty*, muttered a faint consent. This ungracious acquiescence stirred up in me my *Pythagorean*

I rested my situation at *Hackney*, whither I removed in July 1790, on the foundation

maxim, of which I have made excellent use on numerous occasions,

—— πᾶτων δὲ μάλιστα αἰσχυρὸς σαυτοῦ.

And above all men reverence thyself :

I rejected at once her insolent donation ; started from the room ; and almost overpowered with heat, and thirst, and weariness, sallied out in quest of another asylum for the night. None but the brother pilgrim, whose feet have carried him

O'er hills of peril, and through vales of woe,

can easily imagine the fortitude necessary for such an assertion of personal dignity and independence. Night was drawing with sable fingers her curtain over me, and shedding dews and darkness on the face of nature : the simple inhabitants of these rural regions were hastening to repose ; nor did I know where another house of entertainment might be found, having gone at other times *ten* miles on the turnpike in this county, without seeing a single habitation by the road-side, or finding a drop of water. A lodging under a hedge, or in a hovel, was now in prospect ; when I fortunately approacht, in the extremity of the evening, a small inn, which furnisht hospitable entertainment and a comfortable bed ; whither I retired in about an hour after my arrival : but my customary watchfulness

dation of *two* dependencies ; that of *private pupils*, and that of *public tuition* at the *college*. I never expected to be able for any length of time to conduct *both* schemes, and intended to apply myself altogether to what should prove upon experiment the more prosperous engagement to me. Both of these anchors failed me, and have left *my little bark* afloat on the ocean of life again. In my history of these transactions, I will deal that impartial justice to all parties, which the sentence of truth and candour hath pronounced in my bosom.

It is well known, by all my friends, and no secret to many others in this quarter, that the son of a nobleman, distinguished by his rank, his love of letters, and his liberal

fulness went with me *. I procured some intervals of imperfect sleep between *twelve* and *two* : and left the house before *three* in prosecution of my journey.

*Tir'd Nature's sweet restorer, balmy sleep !
He, like the world, his ready visit pays
Where fortune smiles ; the wretched he forsakes :
Swift on his downy pinions flies from woe,
And lights on lids unsullied with a tear.
From short, as usual, and disturb'd repose,
I wake.*

YOUNGE.

opinions

opinions on religious subjects, was to have been placed under my care. Certain apprehensions, not unlikely to operate in this case, against the wish and determination of the noble person himself, prevented the execution of his intentions. I am well aware, that many suspicions, injurious to his character, and unfounded in reality, have been entertained both by my friends and enemies : but, I must declare publicly, that his behaviour throughout this transaction was ingenuous, candid, and without disguise; becoming a votary of truth and a man of honour : very unlike the mean prevaricating timidity of a certain member of *Parliament*, in exactly the same predicament with his *Grace*. Shall I, who assume the liberty of thinking as I please, and of altering my purposes *ten* times a day, if propriety and conviction dictate a change of sentiment, refuse a privilege to others, which I employ so unrestrainedly myself? All that I require on these occasions, is a *frankness* of action, an *explicitness* of language, declaratory of a free and honest soul.

It

It would have implied gross ignorance of the world indeed, and a defect of observation, incompatible with my multitudinous experience in union with discernment at all superior to the intuition of a changeling, not to be sensible, that a professor of my religious opinions, and of that unbounded freedom of writings and conversation, could expect no *general* encouragement as an instructor of youth, and could only look for success from the particular and zealous patronage of individuals. With these disappointments, therefore, all my expectations from this plan were of course extinguished ; and this is the genuine account of my failure in this part of my prospects.

My other dependance, the *classical tutorship* at the *college*, was by much the more agreeable of the *two* ; and in the discharge of that office I was hoping to pass the remainder of my days. For, though the salary was mean and inadequate, the condition of the *college* was represented as so flourishing, that an increase up to a creditable maintenance might reasonably be expected in no great length of time. The very
reverse

reverse of which statement was the fact; so that the brightness of this region, so pleasing to the eye at first, and casting such a beautiful illumination on the surrounding scene, was soon discovered to be nothing more than a transient illusive gleam of *moonshine*. But, before I proceed any farther in the narration of the *personal* circumstances of this connexion with the *college* at *Hackney*, I shall make some observations upon the mode of education among *dissenters*, and on that institution in particular; for which province my *experience* at least has amply qualified me: and the *dissenters* may assure themselves, that their interest and respectability as a body are very materially concerned in what I am now proceeding to remark *. I speak with such conviction

* I hope they will not exemplify *all* the *axioms* of the following passage in old *Hesiod*:

Οὐτ' Ⓢ μὲν παναρίⓈ Ⓢ, ὃς αὐτῷ πάντα νοήσει,
 ΦρασσάμενⓈ τὰ κ' ἔπειτα καὶ ἐς τέλος ἥσιν ἀμείνω.
 Ἐσθλ' Ⓢ δ' αὖ κ' ἀκηνⓈ, ὃς ἐν εἰποντι πίθεται,
 Ὃς δὲ κε μὴδ' αὐτῷ νοή, μὴτ' ἄλλε ἀκνων
 Ἐν θυμῷ βᾶλλεται, ὃδ' αὖτ' ἀχρηῖⓈ ἀνὴρ.

The

and demonstration of truth to my own mind, as persuades me, that an inattention to these admonitions of their truest friend will be, and will be accounted by the impartial, as nothing less than a continuance of blind infatuation to their own welfare.

Their manner of education for the *ministry* is so prodigiously absurd, as to exceed all adequate representation of it in characteristic language, so as to avoid at the same time an appearance of prejudice and animosity. But this unqualified condemnation of it will be most effectually justified by comparing what evidently *ought* to be done with what *is* done, in these seminaries: a subject which I have heretofore discussed with DR. AIKIN, our *divinity-tutor* at *Warrington*; who, not to mention every other person with whom I have conversed, acknowledged the rectitude of my ideas upon the question.

*The best is he, whom native sense inspires
With providential wisdom; nor is he
Inferior much, whom Wisdom's lessons warn.
But who, devoid of inborn sense, rejects
Wise counsel, proves himself absurd indeed.*

The

The scriptures of the *Old* and *New Testaments* are, as all parties allow, the sole repositories of divine truth, and the *storehouses*, whence all our materials of a *religious creed* are to be derived. What then is the first step necessary? undeniably, an intimate acquaintance with the language and *phraseology* of the sacred volume, in conjunction with those indispensable assistances, which an accurate and extensive knowledge of the *Greek* and *Roman* writers are capable of furnishing.—Let us now turn our eyes to the *negative* and *positive* violation of these indisputable maxims among *dissenters*.

They learn, what little *Hebrew* is learned, with *points*: an ignorant and barbarous method! long since exploded and discontinued by all the learned; and so absurd in itself as to pronounce, on the statement of it, it's own confutation*: not to mention the intolerable difficulty attendant on this horrid barbarism; the vexation and

* As I have glanced at this topic in another part of these memoirs, and discussed it purposely in my *Directions for Students in Theology*, I shall not trouble the reader with a further detail in this place.

discouragement to the student, sometimes to a final relinquishment of his purpose; the time, which it plunders from other occupations; and the perfect nullity of the acquisition, when attained. And, as to the *Greek Testament*, a man among the *dissenters*, as far as education at their *academies* are concerned in his acquirements, who is competent to a genuine *philological* disclosure of the *phraseology* of that volume, is, and must be, from the inconveniences of their education, all but a *black swan*.

Numero vix sunt totidè, quot
Thebarum portæ vel divitis ostia Nili.

Such instruction, as I am now specifying, is made the least important part of their system of *theological* institution*. So far upon the *negative* infringement of our *theo-*

* The deficiency of the *dissenters* in *philological* learning has been acknowledged by almost all of their own body, with whom I have ever been acquainted; and the most readily by those, who are really learned in this respect themselves. It might easily be accounted for, without any disparagement of their characters: they are only blameable for undervaluing and discouraging it.

logical

logical axiom. Now for the *second* consideration, which we proposed to take in hand.

Every philosophical mind will readily grant me, that no system of religious doctrines can be valuable to the possessor, or useful to the promotion of gospel truth, which is not the result of an impartial and unbiaſſed perusal of the scriptures. The *New Testament*, therefore, should be read, as if the book were newly published in the world, and every interference of any sentiments, professed among different sects of *Christians*, most scrupulously, if possible, prevented. Let the student thoroughly understand the diction and style of his author's composition, and deduce his own *creed* accordingly. Where is the meritorious difference between *Socinian* and *Trinitarian*, if the respective doctrines of these denominations have been poured into the mind through the funnel of a lecture? Of what value is the fire of zeal without the illumination of knowledge? A direct consequence of such discipline is the production of sects and divisions in society, rather than edification

tion in *gospel* truth and *gospel* manners. I feel no difficulty, therefore, in reprobating most decisively and severely that plan of lecturing on *Trinitarianism*, *Arianism*, and *Socinianism*, the pre-existence of *Christ*, &c. whence springs, with other evil fruit, a harvest of *theological coxcombs*, devoted to a system, and puffed up with a vain conceit of profound knowledge, not worth possessing. The building may look fair and stately to the eye of an unskilfull or inaccurate observer; but its foundation is on the sand. The absurdity, however, and inefficacy of this method is sufficiently apparent from one obvious circumstance; which is, that the ingenuous youth (and to such I appeal) eager for knowledge and burning for improvement, is wearied and disgusted by this tedious process, unsuitable to his taste and years. He struggles against nature, but in vain. The weaknesses of mortality are no match for such an adversary:

Succombant sous l'effort,
Soupire, étend les bras, ferme l'œil, et s'endort.

Now in this, and in all that I shall say upon the subject, when no name is specified, I solemnly declare, that I have no particular individuals in view, but argue from the *genius* of their plans, connected only with their inevitable effects; and that the office of *divinity-tutor*, wherever I have been concerned in these institutions, was, *injudiciously* indeed in my opinion, but conscientiously, ably, and laboriously discharged*.

Nor is a want of judgement much less conspicuous in the *mathematical* and *philosophical* operations of these seminaries.

The student is too long detained in the *elements* of science, considering the customary term of his continuance; which are dry, and abstract, and, as experience proves,

* What is said in such general terms can never offend any, that are not conscious they are applicable to themselves. So that it would be impertinent to take pains to caution my readers against mistaking me, by applying that to one, which has too generally belonged to all others, to be understood to be pointed at in particular. LORD BARRINGTON.

exceed-

exceedingly unpalatable to the generality of young minds. The pupil should be carried forward with all the expedition, that a faithful and accurate initiation will admit, to a practical application of his principles; to the striking, amusing, and instructive truths of the *four* branches of *natural philosophy*, and to the sublime demonstrations of the *Newtonian* system of the universe. But how can he be expected to relish those tedious theories, of which he sees no end and application? This is so abundantly authorised by fact, and is in itself so self-evident, as to render a further discussion of the point nothing less than an inexcusable insult to the understanding of the reader.

With respect to *metaphysics*, *morals*, *history*, and *politics*, young men in these institutions are dosed with such infusions to a degree, that makes even the strongest stomach regurgitate under the operation. These lectures * are of little utility in such an *early* stage

* Much more flattering indeed to the understanding of the unambitious student, than the laborious investigation of

stage of life : the faculties are not yet qualified to love or comprehend them : and words are employed, and questions answered, without any distinct and correspondent ideas upon the mind. I know from experience, that what I say is very near the truth : besides that I condemn exceedingly, as prejudicial and even ruinous, this method of conveying knowledge in precomposed lectures, which leave no proper independent exertion for the understanding and industry of the student. The greatest service of tuition to any youth, is to teach him THE EXERCISE OF HIS OWN POWERS ; to conduct him by that gradual progress to the hill of knowledge, in which he sees and secures his own way, and rejoices in a consciousness of his own faculties and his own proficiency. Nothing but puppies and

of a *classic* author ; but the utility of one is transient and superficial ; of the other, solid and permanent. ISOCRATES well remarks : Κάκει μιν, πρωτοι ὁσθιντες, ὕστερον εὐνοηθημιν· εἰταυθα δὲ, μετὰ τὰς λυπὰς, τὰς ἡδονὰς ἔχομεν. Εἰ ἅπανσι δὲ τοῖς ἔργοις ἔχῃ ὅτω τῆς ἀρχῆς μνημονευομεν, ὥς τῆς τελευτῆς αἰσθῆσιν λαμβανομεν· τὰ γὰρ πλεῖστα τῶν περὶ τοῦ βίου, καὶ δι' αὐτὰ τὰ πρᾶγματα ποιεῖμεν, ἀλλὰ τῶν ἀποβαινομένων ἵνῃκα διαποιουμένων.

sciolists

sciolists can be expected to be formed by any other process. An able tutor, therefore, at a proper period of the student's life, should point out to him the most valuable authors in these different provinces of literature for his own private studies, with leave to consult him in difficulty and confer with him on stated occasions; and as for *lectures* in these branches, they destroy *time* only, tempt patience, and are an affront to an understanding moderately endowed by nature *. A capacity of employing time with pleasure and advantage, the grand security from immorality and dissipation†! is the most useful consequence of instruction: but how can this valuable end be attained, where the pupil has every thing provided

* People have now-a-days got a strange opinion, that every thing should be taught by *lectures*. Now I cannot see, that lectures can do so much good, as reading the books from which the lectures are taken. I know nothing that can be best taught by lectures, except where *experiments* are to be shewn. You may teach *chymistry* by *lectures*—you may teach *making shoes* by *lectures*. DR. JOHNSON.

† Τι δυσκολον; σχολην ευ διαθεσθαι. CHILO.

Ερωτηθεις τι αυτω περιγεγονεν εκ φιλοσοφιας; εφη, το δυνασθαι ταυτω ομιλιν. ANTISTHENES.

to his hands in a stated course of traditional lectures; which, in some cases, he is expected to transcribe? This may be called the mere *Popery* of education.

To instance particularly in the case of *history*, where every student of moderate faculties is competent to his own instruction; and the *belles-lettres*, in which the *classical tutor* will teach all, that is valuable, in his regular course, if he have abilities equal to his office; what can be more contemptible, than for a youth to be descanting upon the style of *Thucydides* and *Demosthenes*, who has never read one syllable of the *orator* or the *historian*? Is not this *implicit faith* and *foppishness* in perfection?—Away with these whimsies, away with such trumpery, from the earth!

As for *classical literature* it is very imperfectly known among the *dissenters*, and, what is infinitely worse, and makes the case almost desperate, in little estimation with them. *Damnante quod non intelligunt* *.

This

* A contempt of the monuments and the wisdom of antiquity may justly be reckoned one of the reigning follies of

This is true, I am sorry to declare, even of some, whose characters are deservedly on other accounts high among the learned of every description. We need go no farther in seeking a motive to this conduct, than to an application of *Æsop's* fable of the *Fox* and *Grapes* to the particular case under contemplation. "It is," say these self-complacent *philosophers*, "a mere knowledge of words only." And what are words, we might ask them on their own assertion, but expressions of *ideas* *? And whose ideas can be better worth acquiring, than those of the most accomplished *Poets*, *Orators*, *Moralists*, *Historians*, and *Politicians*, that ever adorned human nature, under the reign of freedom, when authors spake what

of these days, to which *pride* and *idleness* have equally contributed. The study of antiquity is *laborious*; and to despise what we cannot, or will not, understand, is a much more expeditious way to reputation. *Dr. Johnson's Sermons.*

Illis gratulemur sine labore, sine ratione, sine disciplina disertis; nos inquirendo scribendoque talia consolemur otium nostrum, quæ futura usui bonæ mentis juvenibus arbitramur, nobis certè sunt voluptati. QUINTILIAN.

* Λογῶν εἰδωλὸν τῶν ἐργῶν. SOLON.

they

they thought, and thought without impediment? Besides, whatever is excellent in modern times owes at least *half* it's acquisitions to these parents of all science*—these universal instructors of mankind; without whom our philosophical objectors would still have been, in all probability, but *painted barbarians*†. And what soul of any *curiosity* or *ambition* will chuse to receive
so

* That is true with respect to the moderns and ancients, which Quintilian says of Demosthenes and Cicero. *Demosthenes prior fuit, et ex magnâ parte Ciceronem, quantus est, fecit.*

† What reader has not felt the beauty and good sense, so conspicuous in these masculine lines of Claudian?

*Interea, Musis, ætas dum mollior, infles,
Et, quæ mox imitere, legas; nec desinat unquam
Tecum GRÆCÆ loqui, tecum ROMANA vetustas.*

But, as Claudian has come in my way, and the subject turns on the obligations of the moderns to the ancients, I will step out of the road to discover the origin of, perhaps, the sublimest simile, that English poetry can boast.

*As some tall cliff, that lifts it's awful form,
Swell from the vale, and midway leaves the storm:
Though round it's breast the rolling clouds are spread,
Eternal sun-shine settles on it's head.*

————— ut altus Olympi
*Vertex, qui spatio ventos hiemesque relinquit,
Perpetuum nullâ temeratus nube serenum,
Celsior exsurgit pluviis, auditque ruentes*

Sub

so considerable a proportion of their information at *second hand*? Why need I mention, that the extraordinary pains, which these ancients took in their compositions, have made their works the completest specimens of elegance and correctness, that human wit will probably ever be able to produce? And is not a correct and elegant style an excellent accompaniment in any literary composition *? Where can the student cull such flowers of sentiment, favourable to civil liberty, as in the *orators, moral-*

*Sub pedibus nimbos et rauca tonitrua calcat :
Sic patiens animus per tanta negotia liber
Emergit, similisque sui ; justique tenorem
Flectere non odium cogit, non gratia suadet.*

Claud. de Mall. Theod. Conf. 206.

a passage exquisitely moral and sublime!

*Stat sublimis apex, ventosque imbresque serenus
Despicit.*

Stat. Theb. ii. 35.

I could easily point out other thefts of this nature, not yet detected, in our most admired poets.

* *Mandare verò quemquam literis cogitationes suas, qui eas nec disponere nec ornare possit, aut delectatione aliquâ allicere lectorem, hominis est intemerantèr abutentis et otio et literis.*

CICERO.

ists

ists, and *historians*, of *Greece* and *Rome*? And why need I mention that exquisite *feast of soul*, which the *poetry* of the ancients furnishes to the taste, and which the greatest geniuses of later days, the best judges of such excellence, have venerated to idolatry?

And surely no ingenuous mind will unrelentingly acquiesce in an ignorance of those writers, which the first characters in every department of letters have agreed to admire and praise. Indeed, it may be asserted as a *general*, and almost as an *universal*, truth, that our country has given birth to no *philosophers*, *moralists*, *metaphysicians*, *divines*, *politicians*, *lawyers*, and even but few *poets*, of distinguished eminence, who have not laid the foundation of their acquirements deep in ancient literature, which indeed may be justly denominated the sinews of all proficiency: and, where they have been deprived of this advantage by the untowardness of birth and education, they have deeply regretted their infelicity.—Go now, vain babbler! decide where thou art ignorant; and call this, *pedantry*—
a mere

a mere knowledge of words, and not things!

“ I have never yet seen a despiser of *verbal criticism*,” says my learned and amiable friend DR. EDWARDS of Cambridge, in his edition of *Plutarch’s Treatise on Education*, “ who was remarkable for strength of reasoning, for correctness of style, or for accuracy of erudition. When these scoffers favour the public with their own matchless productions, they excite in the readers the most lively sensations of disgust, either by the poverty of their conceptions and diction, or by an awkward affectation of sublimity and pathos, or by an unskilful selection and confused arrangement of their materials. I am so far from lamenting the years, which are usually passed in a grammar school, that I consider them, *if well employed*, as the most important period of life. The peculiar exercise of the understanding, which is requisite to investigate and ascertain the precise meaning of an ancient author, is the best, if not the only method

“ of

“ of training up the juvenile mind to form
 “ just conclusions on more momentous sub-
 “ jects. If, on the other hand, boys are
 “ permitted or encouraged to wander from
 “ one pursuit to another, and to remain sa-
 “ tisfied with a superficial knowledge of
 “ each ; we shall in vain look forward to
 “ those mature fruits, without which it will
 “ be impossible to establish a character.
 “ When I have once found a sciolist, who,
 “ on any topic whatever, can manifest the
 “ same cogency of argument, which DR.
 “ BENTLEY displayed in his dissertation on
 “ *Phalaris* ; or the same energy of language,
 “ which DR. PARR has lately exhibited in
 “ his republication of the tracts of a War-
 “ burtonian ;” (or, let me add, the same
 comprehension and sagacity in adjusting evi-
 dence and detecting ignorance and impos-
 ture, discovered by my friend PORSON in
 his letters to *Archdeacon Travis*) ; “ then,
 “ and not till then, I will relinquish verbal
 “ criticism as pedantic and useless.”

With these masterly observations, which
 leave me nothing to add upon the subject,
 I shall

I shall conclude this disputation on *classic learning*.

In general, a great deal too much, beyond what either *experience* or *philosophy* will authorise, is undertaken to be done in a little time at *dissenting institutions*. As we have heard of a machine for grinding old people young, so here is a machine set up for grinding young men scholars. The mind is bewildered, the attention palled, by such a multiplicity of pursuits. Nothing is laid hold on, so as to continue with the student for his future profit, but *conceit*. It is an *eel*: you handle the creature from head to tail; every part passes regularly through your fingers, but the whole slips away at last, and leaves only *slime* behind it. You may get a *mouthful* of learning, as *Dr. Johnson* expressed it, but not a *belly-full*. The student grows fatigued, and sickens: he comes to his lecture as to a *task*; listens without *delight*, and consequently without *improvement*. It is a serious evil; and a truth, to which those, who are the best judges, the *Hackney students* themselves, will,

I dare

I dare say, at this moment bear ample testimony *.

Instead of baiting for the public with a bill of fare, that engages for a digestion of the whole *Encyclopædia* in three years, the very quintessence of *empyricism*! parents should honestly be told what *experience* dictates to be just, and what the *human faculties* will bear. The rider's speed must be regulated by the abilities of his horse. If you expect more than this, the tutor should say, you expect what is impossible †. We have no *strong food* in our literary larder, that will nourish up your puny bantling in so short a compass into a son of *Anac.*—We might make loud and confident pretensions; but we should wrong you, and deceive the public.

* Παρ' οἷς ἐτ' ἀγνοεῖσθαι ταῦτα δυνατόν, ὅτε συγγνώμης τευξέσθαι τοῖς ψευδολογούμενον εἰκῇ. διόπερ ὅδεις ἀν' ἐκῶν εἰς προδηλὸν ἀπίστιαν καὶ καταφροσίνην ἐδωκεν αὐτὸν καὶ τὸ μνημονεύεσθαι παρ' ὅλην τὴν πραγματείαν ἡμῖν, ὅταν τι παραδόξον δοκῶμεν λεγεῖν. POLYB..

† Σωκράτης ποτε ἐρωτηθεὶς, τίς ἀρετὴ νῦν; Το μὴδὲν ἀγαθόν. DIOG LAERT.

Upon

Upon the strength, therefore, of these glaring improprieties, uninforced by the accession of auxiliary objections, abundant in the present case, without arrogant pretensions to superior foresight, I may now say to the *committee of Hackney-college*; "Gentlemen! if some essential reformation is not adopted in these points of education, on which I have so long descanted, your foundation, without any other disadvantage, will speedily come to desolation." And I wish that part of the community, which feels itself really interested in a scheme of truly liberal education, unshackled by servile and immoral conditions of admittance, to turn their attention to the subject, in connexion with what I have advanced, and consider how far it can be prudent in them to patronise such an institution in it's present state, so little calculated to answer the true ends of education. I am conscious of a sincere interest in the welfare of the *dissenters* *: I most heartily

* Τὴν μὲν τῶν χρεῖν ῥαδίῳ; εἰδήσασι, τὸν δὲ συμβουλευόντα μετ' εὐνοίας χαλεπῶς εὐρησασι. ISOCRATES.

wish

wish to see every branch of useful and ornamental learning flourish in this most respectable class of men : and I here encounter, without one particle of selfishness, which can hardly be supposed to operate in this case, all the malice and opprobrium and misrepresentation of my views from *evil tongues*, which this unreserved declaration of my sentiments will not fail to bring upon me.

Welcome for thee, fair virtue ! all the past :

Welcome for thee, fair virtue ! e'en the last *.

With respect to the particular circumstances of *Hackney-college*, many important observations may be made. I will be contented with a cursory recital.

The *first* absurdity † was the purchase of a huge, clumsy, and almost useless building ; and the *second* in time, but *first* in magni-

* Βασιλειον καλως ποιοντα κακως ανηκιν. ANTISTHENES.

† Λεγων ταυτα, ω ανδρες Αθηναιοι, των μεν σοφωτερον, των δε ανδρειοτερον ειμι· σοφωτερον μεν την την απατην Πεισιστρατη μη συνεντων, ανδρειοτερον δε των επιταμενων μεν, δια δε δε σιωπωντων. DIOG. LAERT.

tude,

tude, the addition of other buildings, of a construction most prodigally wasteful, and unapt for collegiate purposes; in short, most outrageously injudicious in every respect; and incurring these inconveniences merely to compose an external uniformity with the first, for the gratification of the eye. I shall not stay to mention another folly of the same kind, which, I believe, is, most heartily now, and was by some originally, disapproved. In the mean time, *horresco referens!* these enthusiastic promoters of LIBERAL EDUCATION never once thought of any provision for their *tutors*; as beings forsooth! of much less consequence than brick and stone, and a mere secondary consideration, or rather no consideration at all, in this *literary* institution. They were to be consigned to the contingencies of futurity, and must content themselves with expecting a precarious subsistence, from the fluctuations of public encouragement in subscriptions, or the vicissitudes of success in pupils. A pleasant way of attaching those to their establishment, on whose exertions alone it's prosperity

B b

must

must ultimately depend*! Commend me to such liberality as this!

The neighbourhood to the *metropolis* is another concomitant of this institution, big with numerous and alarming evil. The *lesser* disadvantages of this circumstance are, an increase of expence both to the committee and the pupils; an inability to recompense the tutors suitably on that account, and a real diminution of their actual reward from the dearness of every article of living. The *more important* disadvantage is, the seductions which inevitably attend such a situation; the perpetual interruption of the students by the calls of friends and relations, some of whom are constantly coming up to the metropolis; and this circumstance occasions a very se-

* I forgot to observe (a forgetfulness, which argues in me great want of candour and a disposition determined to find fault) that our *committee* might conceive of us literary adventurers, as creatures of a *superior* order, not subject to those wants, which common *flesh is heir to*; and capable of supporting our spiritualized nature, by *aetherial* food, the *nectar* and *ambrosia* of science. Or they might imagine, that, like some *asses* I have read of in an ancient author, we could live on AIR.

rious

rious loss of time indeed, both in the *immediate consumption* of it, and in that dissipation of ideas and unsettlement of the mind, which extends *beyond* the period of immediate interruptions, and frequently *begins*, from expectation, long before it: an evil this, which is also attendant on very particular transactions, occasionally agitating in the metropolis; such, for instance, is the trial of *Mr. Hastings*: for an event of this kind may not occur again through life, and it would be thought harsh to deny occasionally such a gratification to the student. In short, the mischiefs flowing from this source, vicinity to *London*, are beyond measure serious, and cannot escape the most uncircumspect observer. Tell me now in return, sage contrivers! of one single solid indisputable benefit to education, that results from this situation, to counterbalance these grievances *, which I have stated, and others,

* The projectors of this institution were admonished in it's infancy of all these evils by a very sensible and spirited remonstrance from our congregation of *dissenters* at *Nottingham*, drawn up by the manly pen of *Mr. WALKER*.

others, that might be specified without much expence of meditation or profundity of discernment ?

A course of education, more substantial and fundamental should be adopted for those *divinity students*, who stay *five* years, than is practicable, or even adviseable for *lay students*, whose continuance is much shorter, and who are intended to move in a different sphere of life. For *these* a general and abstract knowledge of things may have it's use ; but nothing can be more hurtful than such a course to scholars by profession.

Now by what vigorous effort can the *dissenters* extricate themselves from this untoward situation of their affairs ? They admire the conduct of the *French* : let them follow the example of that nation. AN ENTIRE RENOVATION OF THE CONSTITUTION is, in such desperate maladies, the harsh indeed, but only, remedy. No wise physician will use such palliatives, as can only

But it was a mere affectation to ask advice, when they had determined upon their plan of operation ; and a most inconsistent impudence to be offended by it, when given.

support

support for a time, and then accelerate and aggravate destruction; but will boldly encounter the disorder with all its virulence *. In plain words, before all your resources are exhausted, and the patronage of the public is gradually withdrawn for ever; (because such a spirit of exertion, when once quenched, will not easily be lighted up again) you must SELL YOUR BUILDINGS †, transfer your *college* to a more favourable situation, and refund it under better auspices. The dilemma is unpalatable enough, but admits of no hesitation. You have no choice between *this* and RUIN ‡.

Having thus discharged my duty in this free declaration of my sentiments for the

* *Cessatum usque adeo est : nunc porro, Æschine ! expergiscere.*
TER.

† They will remind one, who has been educated at the *Universities*, of my Lord *Chesterfield's* facetiousness. He advised a nobleman, who had just finished a magnificent mansion, extremely inconvenient *within*, but most splendid *without*, to rent the opposite house, that he might enjoy the prospect.

‡ Καλον μεν η αληθεια, και μονιμον εοικε δε ου ραδιον πειθειν.
PLATO.

PUBLIC GOOD, in defiance of all prudential considerations, I shall relate the *personal* history of my connexion with the *New-College* at *Hackney*, in as few words as possible.

On entering upon my office, I found reason to congratulate myself on the zeal and docility of my pupils. Never was I connected with such a set of orderly, industrious, attentive, respectful, and amiable youths. The flame of attachment, which their gratitude and affection kindled in my breast, will go out in that moment only, when memory is extinguished. But I was heavily concerned to find in *most* of them lamentable deficiencies indeed, and in *all* but a slender portion of those delicate sensibilities to beauty, sublimity, and pathos of composition, which result from an elegant *classical* education. What must be done? An imperfect execution of my office was a misery, in which I could not acquiesce; and no time adequate to a remedy of previous disadvantages could be allotted from the general distribution of *academic* business: nay, the present allowance was rendered partly ineffectual by the jaded attention,
which

which was brought to my lectures from the distracting variety of other occupations. This was their *own* complaint, and of itself visible enough to me in its *effects*. The same evil had occasioned to my mind perpetual uneasiness at *Warrington* in a former period, and determined me in that case, as in the present, to correct the improprieties of our system, or relinquish my station in the *college*. In short, I signified my intentions of resignation to the *committee*: intimating, if I rightly recollect, my disapprobation of the present plan of procedure; which I had not spared to censure in private conversation to several of their body, as far as was consistent with decency and the respect that I felt for individuals*. I found myself

* Secure in the rectitude of my own intentions, and defying all the powers of envy and malice to the end of time, in union with the irksomeness of transcribing and my various engagements, I seldom, or never, *copy* what I write; or I would have quoted both my letters to the *committee* in this place. For some of their body I entertain genuine sentiments of respect and gratitude, and was therefore truly shocked, that they should censure my representation, and still censure it, as *rude* and *indecent*. I blush for the servility of their ideas in this instance; and am sure, that
their

myself indeed in a most difficult and delicate situation: highly dissatisfied with our plan, and yet not forward to a public remonstrance, lest my conduct, as was natural, might carry with it too much an appearance of attempting to establish my own interest on the ruin of my associates. Indeed, by the rudeness and treachery of a elading member in the *committee*, I was embroiled, to the utmost of his power, with my colleague DR. KIPPIS; a gentleman, whose unlimited benevolence, independent of his literary accomplishments, had won my veneration; and from whom none will withhold respect, who is himself respectable.

their character for liberality with the public would suffer materially by an exhibition of the letters in question. This work I wish to be known to nobody, till it's publication; but, if it should ever be re-printed, and the *committee* will send me copies, they shall find me as good as my word on this occasion. A scholar and a man of virtue is a despicable traitor to himself, if he bows in acknowledgement of superiority to any idol of riches or of station. The κτήματα *as* are not to be purchased by the wealth of *Ormus* and of *Ind*, and are degraded by such comparisons.

Το λεγειν δυνασθαι τα συμφεροντα τη πατριδι, ψυχης ιδιον και φρονησεως: ευποριαν δε χρηματων πολλοις και δια τυχην περιγενεσθαι.
BIAS.

Leaving

Leaving, however, such gross impropriety to the reprobation of all honest men without further chastisement from me; affairs seemed at one time to be tending fast to a reformation: when a sudden pause took place, and left me no alternative but escape from a crazy and sinking vessel. My connexion with the *college* ceased in June 1791.

When I came to *Hackney*, I was introduced to the celebrated DR. PRICE, who received me with the utmost cordiality, and “hoped that we should be better acquainted.” This gentleman, in the main a noble and amiable character, *the apostle*, as he is styled, *of liberty*, was but *half* a patriot; and had either been favoured with no such mission to preach *religious liberty*, or had omitted to discharge it. He understood the laws of *nature*, better than the spirit of the code of *Jesus*; and, in an eager assertion of the *rights of man*, disregarded the *privileges* of the *Christian*. He had opposed my election to the tutorship at the *college* on the ground of my *religious sentiments*, as he had before opposed the reception of some students from

from *Daventry*, because they preferred their *sumpsimus* to his *mumpsimus*, written prayers to an *unassisted effusion* of them. Several months elapsed without bringing the *doctor's* intentions into practice. So far from cultivating my acquaintance, he never honoured me even with a *CALL*. In the mean time, my conduct on the article of *public worship* was the subject of his enquiry and condemnation in private companies, much more probably than ever came to my ears; for my friends here were *his*, who almost idolized him; and therefore were not forward in mentioning to me any thing to his disparagement*. In process of time, his neglect of me became a topic of animadversion among our acquaintance, and he agreed with a common friend, that they should drink tea at my house on some day to be fixed upon by me. As, notwithstanding the *doctor's* exalted character and the idolatry of his friends, I thought that every man of virtue

* *Quibus igitur credemus, si fidem laudantibus non habemus? Qui hos mentiri putat, proferat alios, quibus credemus auctores.*
LACTANTIUS.

was on a level in the common intercourses of society, and that I should *confer* as much honour by such intimacy as I was likely to *receive*; (which notion the reader may attribute to as much vanity as he pleases) sensible of the slight, which had been put upon me by this long neglect, of itself sufficient to determine my conduct in this case; and morally certain, that he had represented me in an unjust and unfavourable light a few days before to the *Marquis of Lansdowne**, I rejected his appointment, and refused

* I know very well what an uproar all this will occasion, but I prefer *justice to praise*, and love to see men in their true characters. My motto is *Mr. Shandy's*: *Amicus Socrates, amicus Plato, sed magis amica VERITAS*: that is, I like *DR. PRICE* very well, but *TRUTH* and *LIBERTY* much better. The case was this. It was determined, that one of the students should quit the college; and *Mr. Belsham*, with a very friendly intention, was desirous, that he should come to me, as the young man also was. I had been mentioned accordingly, either by *Mr. Belsham* in a letter, or the youth himself, or both, to the *Marquis*, who was entrusted with the charge of superintendence, while the father was abroad. The *Marquis* said he could not determine, 'till he had consulted *DR. PRICE*. When the young gentleman waited on the *Marquis* after his interview with the *Dr.*: "I suppose, my lord!" said he, "I may go to *Mr. Wakefield's*?" "Oh!" replied the *Marquis*, with great abruptness: "Don't

refused this tender of civility. I represented, however, to our friend, that DR. PRICE, was a man in years, and highly estimable on many accounts; and therefore I was exceedingly unwilling to take any step that might hurt his feelings: but see him I would not; nor act the *farce* of friendship with any man alive. All, therefore, that he had to do was, to put off the engagement in the best manner he could; with a permission to say of me what he pleased, provided he could order the matter so as to exclude all possibility of uneasiness to the DOCTOR by an incivility, which I might be compelled to practise. Accordingly, we never visited each other; and some of his particular friends were highly disgusted at his conduct*.

"Don't mention a word of *that*—let me hear no more of *that*. Mr. Wakefield, I understand, is a man that has left *the church, &c. &c.*" for the rest was concealed from me, but proclaimed loudly enough in the effect.

Rumpatur, quisquis rumpitur, invidia.

* Την δειναιοσυνην εφη Αριστοτελης αρετην ψυχης διανοητικην τε κατ' αξιαν. D. LAERT.

Yet DR. PRIESTLEY, with unparalleled assurance, falsely calls my censures of DR. PRICE *unprovoked*.

In

In my ardour after our affairs at *Hackney* I have overstepped the barriers of *chronological* succession :

And panting Time toils after me in vain.

I must carry my reader back to the latter end of the year 1790 to mention, that the *second part* of my *Silva Critica* then appeared, through the continued affection of my ever-honoured *alma mater*, the UNIVERSITY OF CAMBRIDGE. In this volume I was occupied more than in the former, in my illustration of the *phraseology* and the explication of the sense of the *New Testament*. I proceeded to the end of the *Acts* of the *Apostles*, reserving the remainder of the scriptures for my *third volume*, which will probably solicit the notice of the public before these memoirs can be presented to tribunal.

The Rev. MR POPE, my successor in the *classical tutorship* at *Hackney college*, has just sent me a publication, in which are included some copious remarks on my interpretation of Matth. xxvii. 5. in this volume of my
Silva.

Silva. By the help of *lexicons*, *indexes*, *thesauruses*, *commentaries*, and other commodious books, he has made a most pompous display of learning in bringing together all the passages, in which *απαρχομαι* means *hanging*; and then wonders how I overlooked so many, without the discernment to perceive that this sense of the word, which perpetually occurs, was nothing to my purpose, unless an author is expected to argue only *against* an *hypothesis*; which he has undertaken to *defend*. This proves to me what I said before, and what I say still, that he does not comprehend the force of my argument, which, as the point in question is, in my opinion, of considerable importance, I will state as briefly as I can, and submit this statement to men of real learning*, judgement, and candour, for their decision on it's merits.

My *postulatum* is this. If the account of *Luke* in Acts 1. 18. concerning the death

* Πληρὸν γεγονώς καὶ ἀπαραίτητ' ἐπιτιμητὴς τῶν πέλαις, εἰκότως
 αὐτὸ καὶ ὑπὸ τῶν πλῃστον αὐτ' ἀπαραίτητ' τυγχάνει κατηγορίας.
 POLYBIUS.

of *Judas* be really incompatible with that of *Matthew*, an inconsistency in so notorious a fact, with which both historians must have been able to acquaint themselves exactly, would tend very much to invalidate the general credibility of their histories. The question, then is: "How is this difficulty to be removed?" Only by one of these suppositions: Either the spuriousness of a text, or a reconciliation of the accounts. As I saw no reason to take refuge in the former solution, I attempted the latter method: and, if my reasoning, which I shall immediately exhibit, prove satisfactory, I deserve the thanks of every lover of the gospels.

The idea of being *choaked by grief*, exemplified to a greater or less degree by perpetual *experience*, was familiar to *Jewish* writers. This I prove from the version of the LXX on 1 Regg. xvi. 14. and from *Josephus's* account of the same event: from the *Jerusalem Targum* and that of *Jonathan Ben Uziel* on Gen. xxii. 20. *Lightfoot* on Matt. x. 4. in discussing the *Etymology* of *Iscaiot*, the sur-name of *Judas*, and suggesting the root אסכר—*an obstruction, choaking,*

choaking, or *Angina*, quotes a passage from the *Gemara* extremely to my purpose; of which, to spare the printer and myself, I shall only quote the *Latin* translation: *Ifscara incipit in VISCERIBUS, et desinit in GUTTURE*. The familiarity of this notion among the *Orientalists* is further proved by the *Arabic* words *תנק נרץ*, concerning which the reader may consult *Castell's Lexicon*.

In the next place, I assert, that no word in the *Greek* language is better calculated to express this idea, than *παρυγχουσαι*: and therefore, if this application of the word were expressly found in *no* genuine *Greek* author whatever, my reasoning might stand; because a *Jew*, who writes in *Greek*, may be allowed, and supposed likely, to accommodate this congenial term to his own conception without impropriety. But I mention some passages from unexceptionable *Greek* writers, which will not be unreasonably accepted in this sense, and I shall add *one* or *two* more in this place, referring the reader to my *Silva* for the further illustrations of this original with a view to the expressions of *St. Luke*.

There

There is a curious paragraph in the oration of *Andocides* *περι των μυσηριων*, p. 62, ed. *Reiske*, which the editors appear not to have understood from an inattention to the power of the word *απαγχομαι*. This is quoted by *Mr. Pope* from my information, without acknowledgement, but with great complacency. Η δὲ Ἰσχομαχη θυγαῖτηρ, τεθνάναι νομισαῖσα λυσιτελεῖν, ἢ ζῆν ὄρωσα ταῖς γινομενάς, ΑΠΑΓΧΟΜΕΝΗ μεταξὺ κατεκλιθῆ· καὶ, ἐπειδὴ ἀνέβιω, ἀποδραῖσασα ἐκ τῆς οἰκίας ὤχητο. Deferring critical remarks to a future opportunity, I thus render these words: “The daughter of *Ifchomachus*, preferring death to life in these circumstances, was nearly choaked with sorrow, and in the mean time kept her bed; and, upon recovering again, fled from the house.” Yet I must own we may render: *Was ready to HANG HERSELF WITH GRIEF.* *Mr. Pope’s* remarks on the words deserve *scholastic flagellation*. We may suppose the passage to be *spurious* indeed; which is a very commodious way of evading difficulty and consoling ignorance.

To the same idea must *Juvenal* be referred, Sat. x. 12.

Sed plures NIMIA congesta pecunia CURA
STRANGULAT :

where the words *nimīa curā* depend on *strangulat*, not on *congesta*. The same sentiment *Horace* expresses by *vigilare metu examinem*, Sat. i. 1. 7. HALF-DEAD with watching and anxiety, where he speaks upon the same subject. To this purpose also is that of *Ovid*, Trist. v. 1. 63.

STRANGULAT inclusus DOLOR, atque exæstuat intus.

A variety of other passages, all pertinent to the vindication of my conceptions respecting the *two* narratives of the death of *Judas*, I forbear to produce in this place, and will only recapitulate the substance of my arguments.

A notion, common to *Jewish* writers, cannot be better expressed in the *Greek* language by a single term, than by *ἀπαρχομαι*, which will itself bear the same sense extremely well, and probably sometimes has it, as also the parallel term in the *Latin* language, of itself a strong presumption of this meaning of *ἀπαρχομαι*: and this interpretation solves a very important difficulty by reconciling *two* apparent contradictions in

in the *gospel* history : therefore I adopt it.

As to the larger *cup* of criticism, which this gentleman is preparing, on my *Silva* ; for what is *clear* and *wholesome* I shall thank him, and convert it to my own nourishment ; but the *froth* and *grounds* I shall leave for his own digestion. His absurd and extravagant vanity will not allow us to expect much in favour of his remarks on the *three Greek Tragedians* ; of whom, he modestly says, “ no good edition has yet appeared.” He means this, I suppose, as an appeal from his *pupils* to the *literary world* at large ; at whose tribunal I shall now leave this self-important gentleman, after observing, that one, who writes so much at *second-hand* is not calculated to promote the cause of literature *.

As

* ————Rarò antecedentem scelestum
Deferuit pede pœna claudo.

i. e. “The SLANDERER makes a *rod* for his own back.”

Whilst this sheet was passing through the press, April 27th, I saw an advertisement of a book from this gentleman, importing to criticize my treatise on *public worship*, my *Silva Critica*, and my *translation of the New Testament* ; by way of complete destruction at one stroke. I thought I had given him *enough of it* a few days ago in my *Strictures*

As to my works in question, more extensive reading and maturer judgement have enabled

on *Dr. Priestley's* Pamphlet: but his resentment, it seems, can over-power the judgement of his friends and his regard for the college, which employs him. He is the most singular compound of vanity, puerility, impertinence, emptiness, and envy, that ever encountered my knowledge; and, though it be A MOST NOTORIOUS FACT, that his own pupils ridicule and despise the insipidity of his lectures, as incompetent to convey the faintest idea of classic elegance, so that the *committee of Hackney College* are disgraced, and the public defrauded, by his employment there, he fancies himself an accomplished scholar, and, by loud boastings and a pompous production of passages, will impose, I doubt not, on those, who are no greater proficient than himself. Had I framed *Job's* wish, *Oh! that mine adversary had written a book!* I could not have fixed on a more desirable penman than the *Reverend Mr. John Pope*, tutor in *belles-lettres* and *classical literature* in the *New College, Hackney*. I heartily wish, however, that a multitude of other such judges had conceived as high an opinion of his *classical* acquirements, as his friend *Dr. Priestley* has conceived: a *fillip* would be given to the tardy circulation of my poor performances. And yet, upon second thoughts, which, as the old *tragedian* says, are usually the best, a more able opponent, who should write with the candour inseparable from real learning, would be more soothing to the dignified sensations of an author; who is apt to feel the eagerness of young *Ascanius* to distinguish his prowess in a more honourable contest:

Spuman-

enabled me to discover various inaccuracies; such indeed as are incident to all human productions of more learning and genius than I can boast. What is good, I shall be found tolerably able to defend; what is faulty, I shall be the first to abandon and retract. It is no dishonour to commit an error, but to defend it pertinaciously when detected; a folly, which no man shall ever lay to my charge; nor that of pretending to accomplishments which I do not possess. I am very sensible, and never fail to inculcate this most important truth, that intellectual acquirements are only valuable as they promote and recommend *religion*, and *virtue*, and *amiable manners*; and that, in compe-

Spumantemque dari pecora inter inertia votis
Optat APRUM aut fulvum descendere monte LEONEM.

If I must perish, it would be a consolation to perish by the hands of a generous and noble adversary:

Si perco, hominum manibus periisse juvabit.

But it is a truly lamentable consideration, that, after being respected and beloved by men of talents and virtue in so many places, where fortune has fixed me, I must come to *Hackney* to be worried at last by VERMIN.

tition with pure and benevolent affections,
KNOWLEDGE is but CONSPICUOUS DISHONOUR.

Towards the conclusion of the year 1791, appeared my *new Translation of the Testament with notes*, in three vols. 8vo. This work, on many accounts, cost me a great deal of trouble, particularly in the comparison of the *oriental* versions with the received text. I had proceeded beyond the *Epistle to the Romans* before I left *Nottingham*; and that derangement of my affairs and long suspension of the work have occasioned some mistakes, I understand, in a few references, and some other errors; such as must be expected indeed in every human undertaking:

——— quas aut incuria fudit,
Aut humana parùm cavit matura.

This work was much more profitable to me than all the rest of my publications put together: and THE DUKE OF GRAFTON, THE BISHOP OF LANDAFF, a set of gentlemen among the *dissenters* in the country, and
MR.

MR. TYRWHITT of *Jefus College, Cambridge*, were particular in their munificence. Some of the most distinguished characters of that *univerfity* were not afhamed to place their names in the lift of my fubscribers. I did not expofe myfelf to any drawback from thefe encouragements by printing *many* copies beyond the exigency of the fubfcription. If the impreffion fhould go off, I fhall republifh the work in a form more acceffible to the public at large.

In a few weeks after, I continued my career, after the example of the intrepid citizen of *Tarfus*, *through evil report and good report*, by the publication of my pamphlet on *Religious Worfhip*. Moft of my friends among the *differTERS* were fcandalized at the freedom with which I had treated the extravagances of their mode of worfhip. I reflected, however, that no man of fenfe is hurt by inapplicable fatire *, and the uneafinefs, which they felt from the adminiftra-

* Πρὸς τον ειποντα, Ου σοι λοιδορεται ὁ δεινα ; Ουχι, εφη· εμοι γαρ & προσεσι ταυτα. Ελεγε δε τοις κωμικοις δειν επιτηδες εαυτον διδοναι. Ει μεν γαρ τι των προςοντων λεξειαν, διορθωσονται· ει δ' ου, οδεν πρὸς ημας. DIOG. LAERT. DE SOCRATE.

tion of this potion, proved clearly to me, that the medicine was struggling with some disorder, and would in the end contribute materially to mend the constitution of the patient. I thought it equally unscientific and unkind, as a *physician of spiritual maladies*, not to second the favourable operation of the *first* prescription: and accordingly did not weaken my *second* composition of this healing draught. I am daily expecting the most salutary effects from my persevering and judicious treatment; not however; without those retorts, of which *Horace* so humorously speaks:

Ut fanaticus hic, cum sit PUGIL, et MEDICUM urget.

On the first edition of this pamphlet I had been blamed for not mentioning my inducements to the publication of it. In the preface to the *second*, I touched upon that point, and gave infinite offence to many, whose least concern seems to be, whether an assertion be *true*, or not, if it affects a favourite, though it be in your own vindication.—I ranked DR. PRICE among

among the number of those, who are extremely ill-informed in the ancient languages; and as to what his friends may say upon this subject in opposition to my opinion, no conclusion can be drawn from it, but that of blind partiality, or equal ignorance in themselves, whilst the first edition of the *Doctor's* sermons is in existence. Any man conversant with the *Greek* writers will easily judge of *his* proficiency in them, who could affix so curious an interpretation to Matt. xxvii. 50. To speak ingenuously: the *Doctor's* theological sentiments were on some points so very unscriptural, in my judgement, as to make me seize with eagerness any opportunity of invalidating his authority as a *divine*, when I could take this step consistently with truth and justice. This also was my motive, mixed with a desire of repressing the intolerable arrogance of the *Etonians*, when I pointed out the insufficiency of the *Cambridge Greek professor* in sect. xxiii. of my *Silva Critica*: and not an uncandid visitation of the sins of the father on the child, as some might imagine. My quotations also are ascribed to *pedantry*,
and

and are censured as *impertinent* and *unseasonable*. The truth is, I do not write merely for the *illiterate*, but endeavour at furnishing the *liberal scholar* with some entertainment. They, who do not relish these dainties, may satisfy themselves with coarser food; but why should they be offended, if they have enough, though some portion may be too strong for *their* powers of digestion? When the mind is disposed to find fault, what treatment can soothe it into approbation? "What avail these subtleties?—Without so much trouble, I can be full enough pleased. I know what I like *." We answer: And so does the *carrion-crow*, that feeds upon a carcase.

If a reader be irritated by the exposure of his own prejudices and follies, he is eager to pass sentence on his chastiser, and in no condition to judge candidly of his conduct. An opinion, therefore, in such a case, is unworthy of regard.

My candid antagonists, I trust, will have, as such antagonists ought to have, no reason to complain of any defect in civility

* HARRIS.

and

and respectfulness to their performances : otherwise, I have taken some pains to no purpose. My old *school-master*, whom I have mentioned with so much approbation in the early part of these *memoirs*, had a saying, which is not very inapplicable to myself: " Use me well, and I am gentler than *Pompey*:" (a large dog in the family) " but rouse me, and I am fiercer than a *Numidian lion*." And yet the latter comparison, I am satisfied, must be applied to me with considerable reserve : for I believe nothing could extort from me a word of harshness against a modest, conscientious, and religious man, even if he were not sparing of severity.

This pamphlet, to my great satisfaction*,
cost

* Ὑπερπερισσεύομαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν· ὅταν γὰρ ἀσθενῶ, τότε δυνατὸς εἰμι. 2 COR. viii. 4. xii. 10.

Νυν εὐπλοῦκα, ὅτε νεναυαγῆκα.—Εὐγε ποιεῖ ἡ τύχη προσελαυνῶσα ἡμᾶς φιλοσοφία. · ZENO.

Εἰ μὴ ἀπώλομεθα, ἢ καὶ ἀν᾿ ἐσώθημεν. GRÆC. PROV.

A sentiment to the same purport, in the preface of the *second* edition of my pamphlet on *Public Worship*, has been
condemned

cost me the only *two* pupils I expected, or was likely to obtain, the sons of a certain member of *parliament*. He had the spirit and the equity to offer me a compensation for the disappointment, which he had occasioned, and the trouble, which he had given me: but I thought his conduct equivocating and disingenuous, and therefore could not accept a favour at such hands *.

On *February 20th* of this present year 1792, I was induced for the first time in my life, and, I verily believe, for the last, to go to the *House of Commons*, to hear the debates on *Mr. Grey's* motion for papers respecting the *Russian negotiation*. *Eloquar, an fileam?* Never did I experience so complete a disappointment in the whole course

condemned by some as the height of *extravagance* and *folly*. I prefer, however, the company of such *extravagant fools* to a station with the *wise men*, who censure them: *old philosophy* to *modern sophistries*.

* Μηδενὰ ζηλῶ των ἐξ ἀδικίας κερδαινόντων, ἀλλὰ μάλλον ἀποδέχεσθαι τὴν μετὰ δικαιοσύνης ζημιωθέντες. ISOCRATES.

Ζημιαν αἰρεῖσθαι μάλλον ἢ κερδῶ αἰσχροῦ ἢ μὲν γὰρ ἀπάξ ἐλῶπῃσε, τὸ δὲ διὰ παντῶ. CHILO.

of

of my eventful life ! Even MR. FOX himself, of whom I know enough to inspire me with sentiments both of love and admiration, sets off, in my opinion, with a heat, that would result with much more nature and effect from the gradual action of the subject, and the acceleration of his progress. But his sense was good, and the admission of his adversary's objections in their fullest latitude, and his arguing from this concession, was worthy of his genius and magnanimity. But, I seriously affirm on the credit of an honest man, that no words can describe the amazement, excited in me by the exhibition of the *Minister*. It has been the subject of my thoughts almost ever since, and the topic of conversation to my friends. *Eloquence*, how is thy sacred name prostituted in this application of it ! Such a bel-
lowing vociferation, such an impudent attempt to screen the imbecility of argument under a fictitious passion and a volley of empty sounds, sunk him ten-times deeper even in *my* opinion. Despicable indeed must those faculties be, that cannot acquire
a know-

a knowledge of that round of business, which they are perpetually running, and a volubility of words, by the joint assistance of daily practice, a constitutional self-possession, an immoderate conceit, and the certain applauses of surrounding sycophants and blockheads ;

laudare parati,
Si benè ructavit, si rectum minxit amicus*.

When I consider the number of *venal boroughs*, of expectant *officers* and lawyers of every denomination, of *East-India* partisans, the dependants of the *treasury*, and other tools more than I can number;—when I consider these things, and see a *Minister* triumph over sense, and reason, and the constitution, by such instruments as

* I can write, and talk too, as soft as other men: “ *With submission to better judgement--I leave it to you, Gentlemen!—* “ *I only hint my thoughts,*” &c.—This is a taking way of speaking: but much good may do them that use it. I don’t desire to take it from them, though ’tis the safest way, because there can be no advantage taken of it to do themselves any hurt, nor any one else any good! ASGILL.

these,

these, and insult and glory in his triumphs*:
—can I help exclaiming, “How is this man
“dead to patriotism! How is he lost to vir-
“tue!”

I returned home: thankd my MAKER
with tears of gratitude for giving me in the
calm studies of philosophy and religion, and
the exercise of retired virtues, such an in-
finite superiority over the sons of ambition,
venality, and vice!

Oh! Britain, Oh! my country!

to be the sport and prey of such governors
as these!

Quanquam, O! si solitæ quicquam virtutis adesset,
Ille mihi ante alios fortunatusque laborum
Egregiusque animi, qui, ne quid tale videret,
Procubuit moriens, et humum semel ore mo-
mordit †!

When

* Εἰς τοιαυτὴν ἀνοίαν, ἡ καὶ παραπτώσιν τε καθήκοντ*, ἦκειν,
ὥς* ὅφ' οἷς ἐχρην ἀισχυνεσθαι καὶ ὑπερβολὴν, ἐπὶ τούτοις ὡς καλοῖς
σεμνυνεσθαι καὶ μεγαλαυχεῖν. POLYBIUS,

What is this but the ἀδοκιμ* νος of the *Apostle*?

† I adopt the lines of *Pomfret*, with some alteration, for
a motto in my political capacity:

What's'er

When I weigh in the balance the *negative* as well as *positive* transgressions of the *Minister* ; not merely what he HAS DONE, but what the general prejudice in his favour, and the too general dislike of his opponents, would have enabled him TO DO for the liberty and happiness of his country ; I can think of nothing so applicable to his case as the lines of VIRGIL :

*Tristius hæud illo monstrum, nec sævior ulla
Pestis, et ira deûm, Stygiis sese extulit undis.*

A most wonderful coincidence of fortunate circumstances in succession, totally unconnected with any meritorious exertion for the public good, have conspired to maintain his popularity with the ambitious, the mercenary, and the unreflecting ; whilst the more observant and disinterested part of the community have been daily deserting from his standard. But even this series of

*Whate'er assistance I have power to bring
To serve my COUNTRY and a PATRIOT KING,
Whene'er they call, I'll readily afford ;
My TONGUE, my PEN, my COUNSEL, or my SWORD.*

favourable

favourable concurrences would probably have proved insufficient for the support of this incompetent and abandoned ministry without a prostitution of regal honours, lavish and indiscriminate beyond example. There can be no doubt, however, of the beneficial issue of such corruption in due season. The spring of liberty will one day restore itself with a renitency proportionate to the violence of the pressure, to the subversion of every devourer and insulter of a free and enlightened people.

By what an unaccountable infatuation do men confederate against their own happiness ! By the destruction of all arbitrary government and its appendages, by the introduction of humane and equal laws, and the cultivation of true *unpolitical* religion, such a glorious system of universal *liberty* and unlimited *benevolence* might be established, as would make this *earth*, in comparison of its present condition, a PERFECT PARADISE. Now, ignominious besotted slaves ! we can behold, without any exertion for redress, our labours and our properties consumed by those, who riot in the

excess of secular indulgences without conferring a single benefit on the community, and insult us with the contumelies of arrogance or the silence of disdain. Above all, we are stupid enough to endure a *code* of LAWS, which, by the expence and delays of justice in most cases, to enrich *harpies*, render an attempt at redress scarcely adviseable to a prudent man, or administer a remedy more distressing than the grievance. Well might *Jupiter* exclaim in *Homer*,

Ω ποποί, οἷον δὴ πῶ θεοὺς βροτοὶ αἰτιῶνται !
 Εξ ἡμεῶν γὰρ φασὶ κακ' ἐμμεναι, οἱ δὲ καὶ αὐτοὶ
 Σφῆσιν ἀτασθαλίῃσιν ὑπὲρ μῶρον ἀλγὲ ἔχουσι.

Unthinking, peevish, discontented men
 Charge on us gods, with accusation loud,
 Their various ills ; whilst their own ways perverse
 And minds infatuate all their woes produce.

AND NOW, after continuing these *memoirs* through a series of *six and thirty* years to *March*, 1792, I shall give some respite to the reader and to myself. Whether this history will be carried on to a future period depends on THE FATHER OF MY SPIRIT, in whose *hands are the issues of life and death*.
 Should

Should he prolong my stay in this existence, I will endeavour to employ such talents, as he has committed to my trust, in the service of *true religion* and *useful learning*, to his glory and the improvement of my species. Should he call me hence I will obey the *warning voice* with unreluctant cheerfulness; conscious with the great *apostle*, of what I have entrusted to his charge, and of his willingness and fidelity to keep my deposit *against that day*. I will persevere in the duties of my appointed station "without
 "impatience, but pressing forwards; declining no labour, but desirous of rest.
 "Am I encompassed with trouble? mine
 "eye shall be fixed on immortality. I will
 "suffer in hope; and *rejoice with trembling* *." With little else to engage my thoughts, but the prosecution of my studies and the education of my children, I am preparing to leave a situation, where I fondly hoped to wear out the remnant of my days in conducting youth through the flow-

* Dr. Ogden's Sermons.

ery paths of knowledge to happiness and virtue, amidst the approbation and attachment of every friend to truth and liberty.
DIS ALITER VISUM !

The world is all before me, where to chuse
My place of rest, and Providence my guide !

I now relinquish every attempt of this kind for ever ; and shall take shelter from the caprice of man and the vicissitudes of fortune beneath the calm contemplations of a private life, in some peaceful retirement ; if *peace* can be found under that disorderly government *, which seems unable, or unwilling, to protect the opponents of arbitrary power, the contemners of despotic *ministers* and lordly *ecclesiastics*, men unworthy to breathe the genial air of that region, which has dispensed freedom to the universe, and produced the great *political saviours* of mankind. Yes : that Sun of liberty, which has shot his beams even into the extremities of the *western hemisphere*,

* ΔΙΑ ΚΑΚΟΠΟΛΙΤΕΙΑΝ ΠΡΟΑΓΟΝΤΕΣ ΑΕΙ ΤΗΣ ΧΕΙΡΙΤΗΣ ΚΑΙ ΚΟΛΑΖΟΝΤΕΣ ΤΗΣ ΕΝΑΝΤΙΟΜΕΝΗΣ ΤΥΧΗΣ. POLYBIUS.

and

and is invigorating *European* nations with meridian rays, first rose from the bosom of OUR ISLAND: and may he never set, till every vestige of slavery and superstition be effaced from *it* and from the earth; till FREEDOM have established on the hearts of men UNIVERSAL EMPIRE!

THE END.



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